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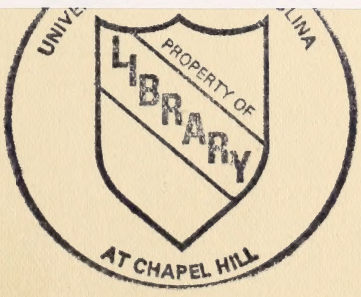

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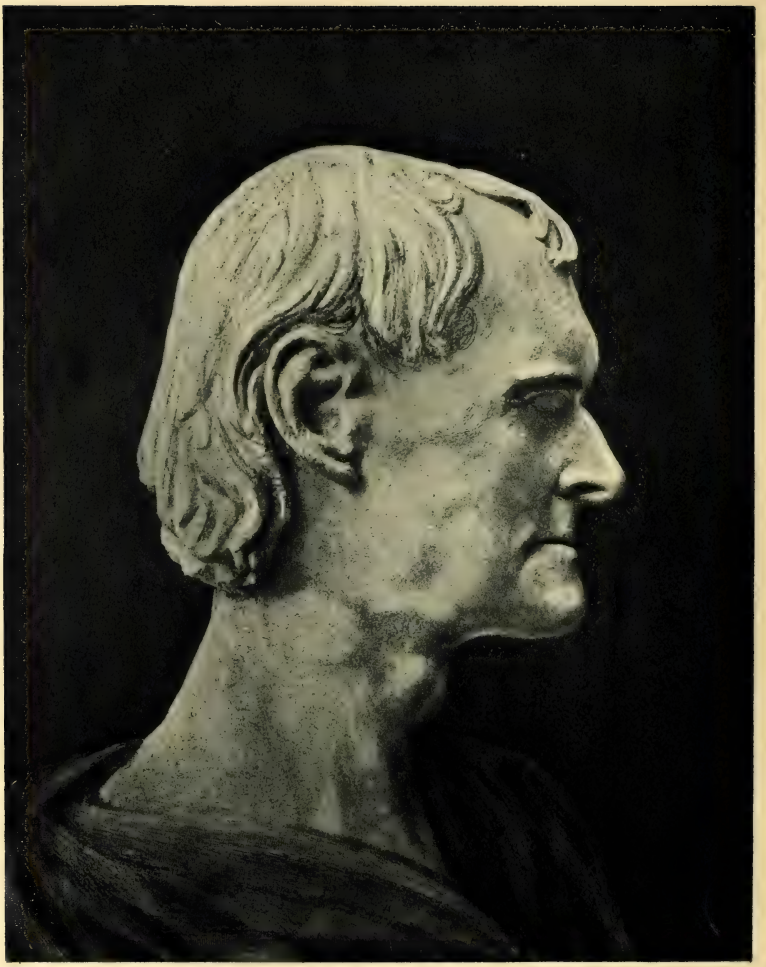
Memorial Edition

The Thomas Jefferson Memorial Association



The Jefferson Life Mask

Photogravure of the Life Bust of Jefferson by the sculptor, J. H. I. Browere.

On October 15th, 1825, nine months before the death of Thomas Jefferson, the sculptor, Browere, arrived at Monticello and obtained a plaster cast of his bust from life, employing a secret process since lost. The operation lasted ninety minutes with a frequent interval of rest. It had been thought up to a few years ago, that this life mask was destroyed at the time of its making. This report, no doubt, was founded on the assertion in Randall's "Life of Jefferson" (Vol. III, p. 540). According to this assertion the cast was shattered by the artist as he feared the anger of Jefferson's body-servant who had witnessed the experiment. In the same manner Browere secured the life masks of many other famous persons of the period—Adams, Madison, Monroe, Lafayette, etc. All these masks are safely preserved in the collection left by Browere to his descendants.

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THE WRITINGS OF
THOMAS JEFFERSON

Memorial Edition

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WITH NUMEROUS ILLUSTRATIONS
AND
A COMPREHENSIVE ANALYTICAL INDEX

ANDREW A. LIPSCOMB, *Chairman Board of Governors*
EDITOR-IN-CHIEF

ALBERT ELLERY BERGH
MANAGING EDITOR

VOL. XX.

ISSUED UNDER THE AUSPICES OF
THE THOMAS JEFFERSON MEMORIAL ASSOCIATION
OF THE UNITED STATES
WASHINGTON, D. C.
1904

8/92
KJ

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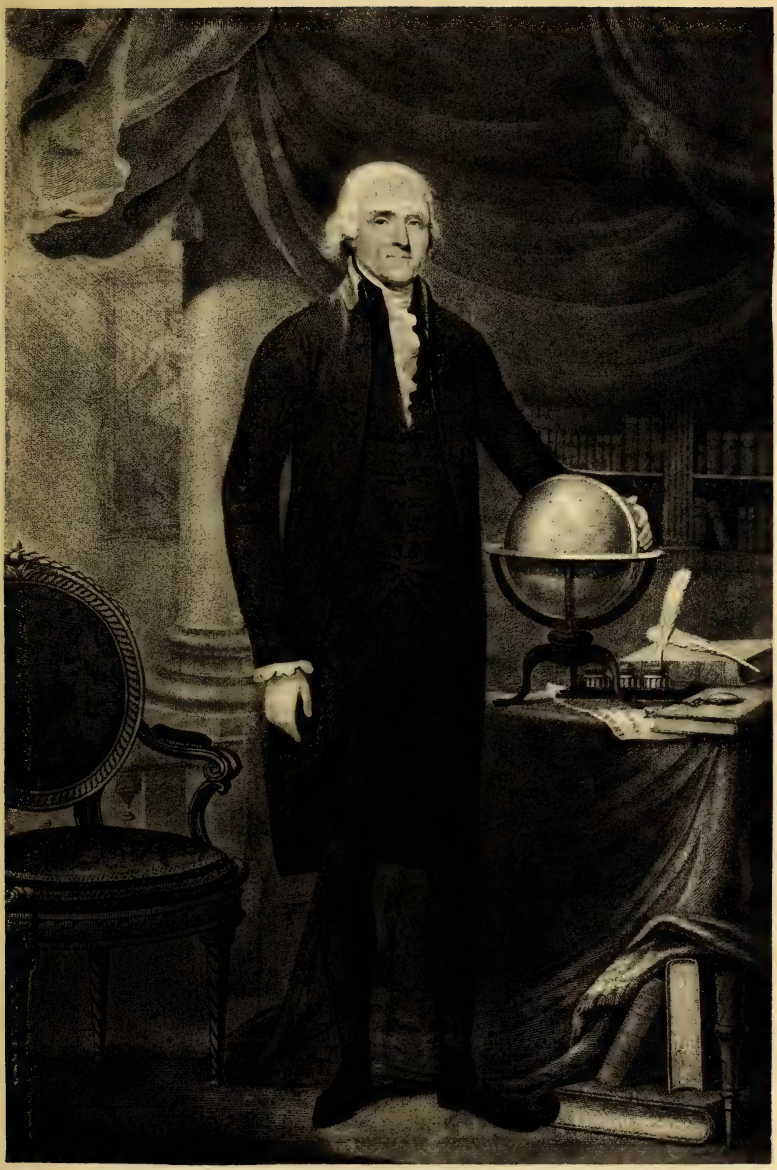
Limited to 1,000 sets, of which this is No. 303

Edwin Engraving of Jefferson

Reproduced from the Original Engraving by David Edwin.

A rare engraving evidently copied from the Rembrandt Peale full length portrait of Jefferson, which was a favorite model for Edwin's exquisite workmanship.



JEFFERSON'S QUEST OF KNOWLEDGE

To comprehend Jefferson in any literal sense seems well-nigh impossible. It would seem to require more than Jeffersonian grasp and span to confine within one mental concept the whole of this universal man. Approach him from any side and ever new manifestations of powers unfathomed, perhaps even unsuspected, reveal themselves. To-day no political platform or declaration of principles excludes him; none can entirely include him, for he looms larger than all of them. The history of education is incomplete without the story of his achievements; no theory of instruction can ignore his principles; no schedule of educational progress omit his unfulfilled plans and purposes. So accustomed have we become, in short, to reckoning with him whether in politics, religious liberty, education, or statesmanship, that we must further train ourselves to deal with him not as a whole but in smaller part. Such broken views, of necessity, are the brief introductions to these attractive volumes in which is collected in part the cumulative evidence of his varied greatness.

All this evidence points unerringly to one general conclusion, commonplace in its bare statement, that Jefferson's abiding interest was in the advance of

knowledge. He earnestly desired that his world should know more and *his* world was not limited to a class or a condition. His democratic enthusiasm was fired by his ardent belief in the people—but an educated people. In his definition of the people he avoided clearly two opposing errors, namely, that the people were either the untrained, unthinking, sluggish mass or those who by peculiar advantage of birth, wealth, or training constituted the ruling class. The people are all the people, rulers and ruled, until all became rulers, educated and uneducated, until all should have knowledge, wealthy and impoverished, until by the turn of fortune's wheel once each in three successive generations the poor should be wealthy and the wealthy poor. Everybody must in so unstable a social and political scheme prepare for the duties that may await him and those, too, in some sphere far other than that in which his parents labored.

Here is clearly the foundation of Jefferson's catholicity. If he insists that the common school education of all the people is of far more importance than the specialized learning of the few, it is in part because he knows that these few who have caught the vision of this wider learning will not prove disobedient to this call. If, on the other hand, the best equipment for the highest training of the elect absorbed an undue proportion of his later time, it was surely because he knew that a State's advancement in education depends not upon supply at the bottom

but upon the elevation at the source. Educational influences work downward leavening the mass below; therefore, a people's progress in education may be measured by two standards: first, the grade of its highest institution; second, by the compact completeness of the entire system from that high point down to the most elementary school in the most remote precinct. It was this ideal concatenation that concerned him. From the lowest school to the highest university the path should be defined and continuous with no impassable chasms, no obstacles insurmountable. If this scheme was not realized in his own day, and not yet in his own State, it has been fully developed in younger States working under the inspiration of his influence and in full harmony with his methods. Indeed, wise men to-day, busied with problems of education, do not see more clearly into the future than he did then, so penetrating was his foresight. It would not be difficult to establish that no enlarged and widening conception of what a common school education should aim to accomplish or a university aspire to achieve has surpassed his of nearly one hundred years ago; while in the century that has elapsed all educational progress has been towards his ideal, not beyond and away from it.

Thus, as a pioneer, he broke a path through an unexplored field and moved forward with step perhaps wavering, but always toward an ideal. A mere enumeration of some of his plans must suffice

to establish the pioneer character of his general educational labors. A bill for the more general diffusion of knowledge was introduced by him as early as 1779. In this bill he provided for common schools maintained and managed by local authorities. Upon this wholesome principle of local self-government he insisted. To-day our plea is that the local community should at least help itself and not leave all to be done by the State. In this same bill provision was made for admitting girls for whom Boston made no provision for yet another ten years. With increasing faith in common schools as conducive to local self-government and essential to university education, he did not relax his efforts to found the best seminary of the United States. Into this "seminary," the University of Virginia, he infused so much of his own progressive spirit that we can best trace his advanced ideas in her pioneer achievements. Of these the following enumerated without elaboration will prove sufficient:

I. Government.

1. Its totally democratic form, with no officer higher than a chairman with powers delegated by the Faculty or prescribed by the Visitors.
2. Self-government of the students and the development of the honor system, in very recent years engrafted upon some Eastern institutions.

II. Studies and Degrees.

1. The abolition of the fixed curriculum with the consequent introduction from the very beginning of the elective system.
2. Elimination of the time-element in the requirements for graduation, as degrees were made to depend upon the accomplishment of a certain amount of work without reference to the time required for its completion.
3. No entrance examinations. All tests were to be applied, not for the purpose of keeping young men from entering upon their studies, but at the end of their collegiate careers to determine their fitness to wear the University's honors.
4. Substitution of rigid written examinations for oral tests.
5. Making the degree of Master of Arts an earned degree and not a degree given in course or for the sake of honor.
6. The total abolition of all honorary degrees.

III. Instruction.

1. Requiring history and geography in connection with the study of the ancient languages.
2. Making modern languages coordinate from the first with ancient languages.

3. Providing for the study of Anglo-Saxon.
4. Projecting for undergraduates the laboratory method of studying physics.
5. Providing for the applications of mathematics.

IV. Spiritual and Physical Welfare of the Students.

1. Provisions for physical culture and military training.
2. Setting aside a choice room in the principal building for religious worship.
3. Making all religious exercises voluntary.

But the impression should not be left that Jefferson on his part worked without precedent or experience. His general interest in education and his persistent labors to the end that his land might be wiser are directly traceable to his own education and acquired wisdom. After good preliminary training he entered upon the courses offered at William and Mary College, to which, in spite of his reflection upon its colonial curriculum, he owed his first impulse to higher learning and scientific investigation. Perhaps it is not paradoxical to say that the very limitations of the William and Mary curriculum ministered to his mental independence and aspirations. Certainly to his Alma Mater and to the stirring debates of the old capital are due in large measure his zeal for the law and greater ardor in statesmanship. In Williamsburg and Paris he pecu-

liarly enjoyed the companionship of learned men. Unwittingly, in discussing the plan for the removal of the University of Geneva to Virginia, he reveals the personal motive that induced him later to urge the location of the University of Virginia at Charlottesville. "I should have seen with peculiar satisfaction," said he, "the establishment of such a mass of science in my country, and should probably have been tempted to approach myself to it by securing a residence in its neighborhood at those seasons of the year at least when the operations of agriculture are less active and interesting."

The most noteworthy result of all his education is the development of his love of liberty. On his coat of arms the legend bears testimony to this liberty and his own inscription for his tomb records again his struggle for the liberty of country, church, and school. There were for him no prescribed forms. The past delivered to him no binding traditions. His reverent knee bowed at no altars erected merely by custom. The hurrying changes of his day, when a new order was inaugurated, encouraged his freedom and independence. Untethered by the conditions of an age gone, he was exhilarated by the prospect of the age immediately before him. No mere practical man dealing dully with to-day's problems, he turned with keen and open mind to the future. The problems he foresaw interested him, and he turned with the joy of combat to warding off dangers, evading obstacles, meeting unavoidable

difficulties, and preparing for new triumphs. His face was futureward and aglow with the spirit of exploration and the enthusiasm of conquest. While his neighbors—the Clarks and Lewis—at his suggestion were exploring new territory adjacent to the established colonies, or Monroe and Livingston were executing his large plans to add much of this territory to his country, his mind was exploring undiscovered or unexploited realms of knowledge lying out beyond but near his well mapped fields. Across the tract where he was master innumerable paths led, beckoning him, as it were, to new provinces of learning. Without prejudice against any form of investigation and knowledge, apparently without partiality for any but with interest in all, he seems to have gone on many a quest for truth. It is this modern day knighthood of knowledge that seems the most attractive quality of this unexplained seer.

Jefferson's versatility is as surprising in its manifestations as it was successful in its achievements. Not a little about great things, but much about many things, both great and small, seems to have been his controlling principle. His attention was easily attracted—he had that wise curiosity that leads to knowledge—and held until he had added something of reasonable conjecture and pointed the way to more ample acquisition. It was to this unquenchable spirit of investigation and research that Jefferson was indebted for his unusual attainments. A bare suggestion of the extent and variety

of these attainments will hint the fullness of his mind without suggesting bounding limits.

With the conviction that every new language gave him the mastery of a new principality of lore, he turned with well-directed and persistent zeal to modern and ancient tongues. But he did not neglect his mother tongue. He never disparaged English. It was in his opinion mere affectation to use Latin where English would be far more serviceable, as, for instance, in all diplomas, certificates, etc., of the University of Virginia. At no time in the history of that institution have her honors been conferred in a dead language, too frequently misread by inept officials, heard without intelligence by a gaping audience, and hardly translatable by the fledgling graduate. Given at times to an over-amplified and elaborated prose, he could make himself clear as well in a robust, direct, and simple English—a plain language in which truth may be plainly spoken. But English was to him more than a vehicle of thought. Independence of England was not independence of English. Of this he spoke with historic pride. There was no break in the language and, therefore, none in its continuous history. This he was the first American to recognize when he declared Anglo-Saxon merely a stage in the growth of our mother tongue. He made his new discovery known and with this asseveration gave at once the proof in his unique "Essay on the Anglo-Saxon." With this significant conclusion he reached another—that

Anglo-Saxon should be studied in his University, thus anticipating all America in providing, in an institution of learning, for the study of Old English.

His services in France and his travel in Italy had made him acquainted with both French and Italian. The former he used with ease both in conversation and writing, the latter he wrote with reasonable accuracy and probably spoke with practical efficiency.

Nor was he misled into any trivial estimate of these modern tongues as mere courtly accomplishments or useful additions to a tourist's outfit. The literatures they unlocked were too important, the discipline they furnished too invigorating for this, and, therefore, in the University of Virginia modern languages, including German, French, Italian, and Spanish were given a place coordinate with that of the ancient languages. This place they have ever since held though Jefferson's plan of having at least one dining-hall where nothing but French should be spoken was never put into effect. In the study of these languages he desired not only the mastery of the language and some introduction into its literature, but also a helpful knowledge of the history and geography of those countries where the language was used, thus anticipating the attention now demanded for the culture-history of a nation. This was his chief addition to the study of ancient languages, for here, too, he insisted upon the teaching of history and geography parallel with the study of the language itself.

Jefferson acquired at college and maintained by exercise through a long life a scholarly familiarity with these ancient languages, and found, no doubt, that from their history he drew much experience for ready use in considering the problems of his own new land. So fixed was Latin in his educational scheme that familiarity with that language was to be made the chief study of his projected high schools and required of all aspirants for the University's honors. He introduced Hebrew, not for its direct or comparative linguistic value so much as preparatory for a first hand study of "a man's relation to his Maker," which was, in his opinion, the most important matter that could engage a man's attention.

This zealous student by no means exhausted his interests by this attention to languages. In pure mathematics his attainments may not have been large, but he did not withhold his homage from this "Queen of the Sciences," though he was on more familiar terms with her practical activities. From his father he had learned one application of this science, to surveying, and from this he advanced to other applications. Physico-Mathematics, or, as it afterwards came to be known at the University of Virginia, Mixed Mathematics, was provided for at the very beginning, and from it he promised much good to the University. In this, too, he evinced his interest in other sciences and more particularly in the arts to which these sciences ministered. In the midst of absorbing, administrative and diplomatic

duties he found time to manifest interest in half-a-dozen branches of research.

From France, for instance, he writes to one of his friends, enclosing some old almanacs in which are preserved, to use his own words, "some of the most precious things in Astronomy." After his return to America he caused to be constructed an observatory on the site now occupied by the excellent McCormick Observatory. This observatory erected by Jefferson was probably the first college observatory in America. Of Chemistry he writes that air and fire are the two principal fields of research; and later again he becomes so interested in air currents, pressure, and temperature that with two of his friends he begins to keep a record for comparison, and thus gives the hint for the present practical study of Meteorology. Botany pays him the compliment of designating by his name some species which he first reported. To Palæontology, a peculiarly attractive field to him, he drew the attention of many of his friends. But more than in experimental and descriptive sciences he was concerned with all kinds of mechanical devices and appliances. Space fails in which to describe his folding ladder, improved polygraph and household conveniences, but a curious interest attaches to such investigations of experiments as those made with screw propellers and with submarine explosives.

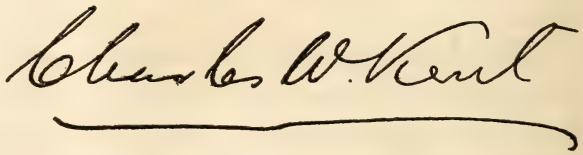
In no art, however, were his researches more fruitful in lasting results than in Architecture.

That the history of American architecture would not be complete without mention of his labors is by no means so significant as this fact, that no architect in America has left a group of buildings so harmonious or satisfying as the University of Virginia. His confidence in architectural environment as a force in education was so great that he did not hesitate to use all available moneys to provide fitting homes for his faculty and attractive surroundings for his students. To this end he spared no pains in the minutest details of artistic embellishment. Monticello has been pronounced by a competent authority the most beautiful colonial home in America; and in the neighborhood of Monticello are other homes, erected by his friends with his aid and advice, that almost rival his own. The Capitol in Richmond was copied by him from the Maison Carrée of Nîmes.

It is not surprising that Jefferson, who believed so unwaveringly in the educational influence of one art, should have desired music and other forms of art included in his University scheme. But it must not be forgotten that all this environment and this schedule of studies were a means to the high end of citizenship. To all pertaining to this, his mind turned naturally. In the law he strove for a reform of its barbarous terminology and for a sensible simplification of its mystifying convolutions. He wished the people to understand the form of government under which they lived, and to have all forms of court practice

and legislative procedure brought so far as possible within their comprehension. He particularly desired, therefore, the study of Ideology, a term he had borrowed to include grammar, rhetoric, ethics, and belles-lettres.

To his last days new enterprises and new discoveries entertained him. He never grew so old as to lose the desire to be abreast of his times. His spirit of inquiry was revived by every novelty, and gave to his declining years, the freshness and vivacity of youth. This perpetual rejuvenation gave him a mortal life beyond the grave, so that to-day we still wonder at his attainments, and praise him most when, painfully moving along some highway of thought, we pause to note that here, too, Jefferson was a pioneer.



Declaration Signers From the Emmet Collection

(Southern Group representing Delaware, Virginia, North Carolina and Georgia.)

Reproduced from the original etchings and water-color drawings by H. B. Hall in the complete set of signers of the Declaration of Independence, collected by Dr. Thomas Addis Emmet, and deposited in the Lenox Library, New York. The portraits in this group are not included in the Independence Hall collection. It should be noted, however, that some of them, are derived from sources of questionable authenticity.

Cæsar Rodney (1730–1783) was born at Dover, Delaware. He inherited from his father, William Rodney, who came over with Penn, a large estate. He was appointed High Sheriff at the age of twenty-eight, and afterwards became a Justice of the Peace and Judge of the Lower Courts. In 1762 he represented his County in the Legislature, and in 1765 was sent to the Stamp Act Congress at New York. In 1769 he was elected Speaker of the House and was appointed Chairman of the Committee of Correspondence. In 1774 he was a delegate to the General Congress and the following year was made a brigadier-general. He was active in providing supplies for the State Troops at the commencement of the Revolutionary War, and was in active service in 1777 commanding the brigade of the Delaware line, near Princeton. In the fall of 1777 he was again elected to Congress, but being also elected President of the State of De aware he chose to accept the latter office, holding it for four years (1778–1782). When his colleagues, McKean and Read, were divided upon the question of voting for the Declaration of Independence, Rodney brought Read around to his way of thinking, and secured his affirmative vote, thus securing that union among the colonies, so important to the cause of Independence.

Button Gwinnett (1731–1777) was born in England and emigrated to Charleston, South Carolina, in 1770. Two years later he bought a large plantation on St Catherine's Island in Georgia and devoted himself to agriculture. In 1776 he was elected to the General Congress. In 1777 he was appointed a member of the State Constitutional Convention. Subsequently, he was chosen President of the Provincial Council. In consequence of a quarrel about military matters, he had a duel with General McIntosh, in which he was mortally wounded, May 15th, 1777, and died twelve days later.

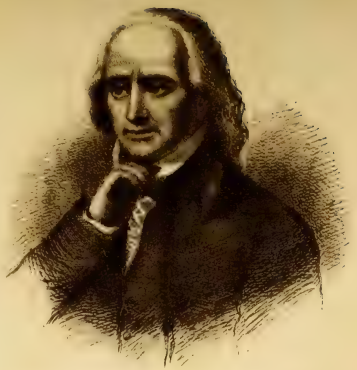
John Penn (1741–1788) born in Caroline County, Virginia. He read law with his relative, Edmund Randolph, and was admitted to the bar at the age of twenty-one. He settled in Greenville County, North Carolina, in 1774, and was a member of the Continental Congress from 1775 to 1776 and from 1778 to 1780. During the invasion of North Carolina by Cornwallis, he was placed in charge of public affairs, performing the duties of his office with great benefit to the Commonwer th. He was appointed Receiver of Taxes for the State of North Carolina in 1784, but resigned the office after holding it for a few weeks.

Lyman Hall (1724–1790) was born in Connecticut. He was graduated from Yale College in 1747. After studying medicine, he established himself as a physician in Sunbury, Ga. He was a member of Congress from Georgia from 1775 to 1780. He was elected Governor of Georgia in 1783. His property was confiscated by the British when they were in temporary possession of Georiga, in 1780.

Francis Lightfoot Lee (1734–1797) For biographical sketch see "The Virginia Signers," Vol. VIII.

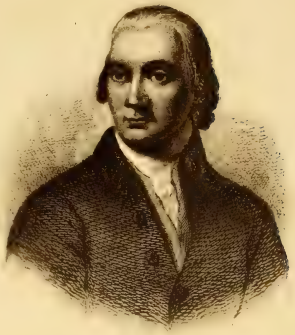
CAESAR RODNEY

JOHN PENN



FRANCIS LIGHTFOOT LEE

BUTTON GWINNETT



LYMAN HALL

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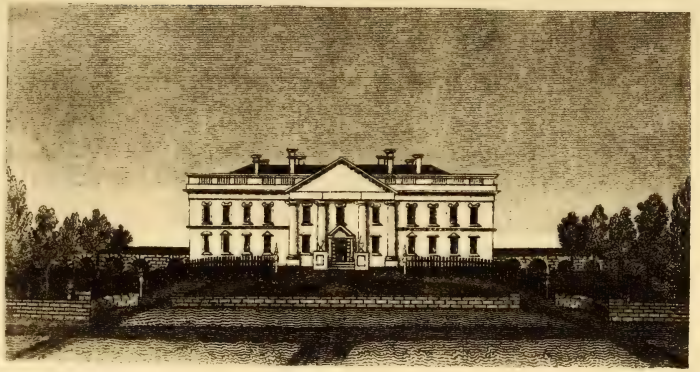
Reproduced from the Jefferson Medal and Original Engravings.

With the exception of the medal, which was produced from a cast of the coin struck in 1802, these illustrations are taken from quaint old engravings, illustrating places of interest in Jefferson's life.

The neighborhood of his birth and scene of his early years, the old mill at Shadwell, Va., is given beside the room at Monticello in which he died July 4th, 1826.

The curious representations of the Executive mansion during Jefferson's administration recalls the period of his highest triumphs as head of the newly united nation.



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Photogravure from the Original Life Bust by John Henry Isaac Browere.

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Reproduced from the Original Engraving by David Edwin.

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Reproduced from the Original Engravings deposited in the Lenox Library, New York.

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Reproduced from the Jefferson Medal and Original Engravings.

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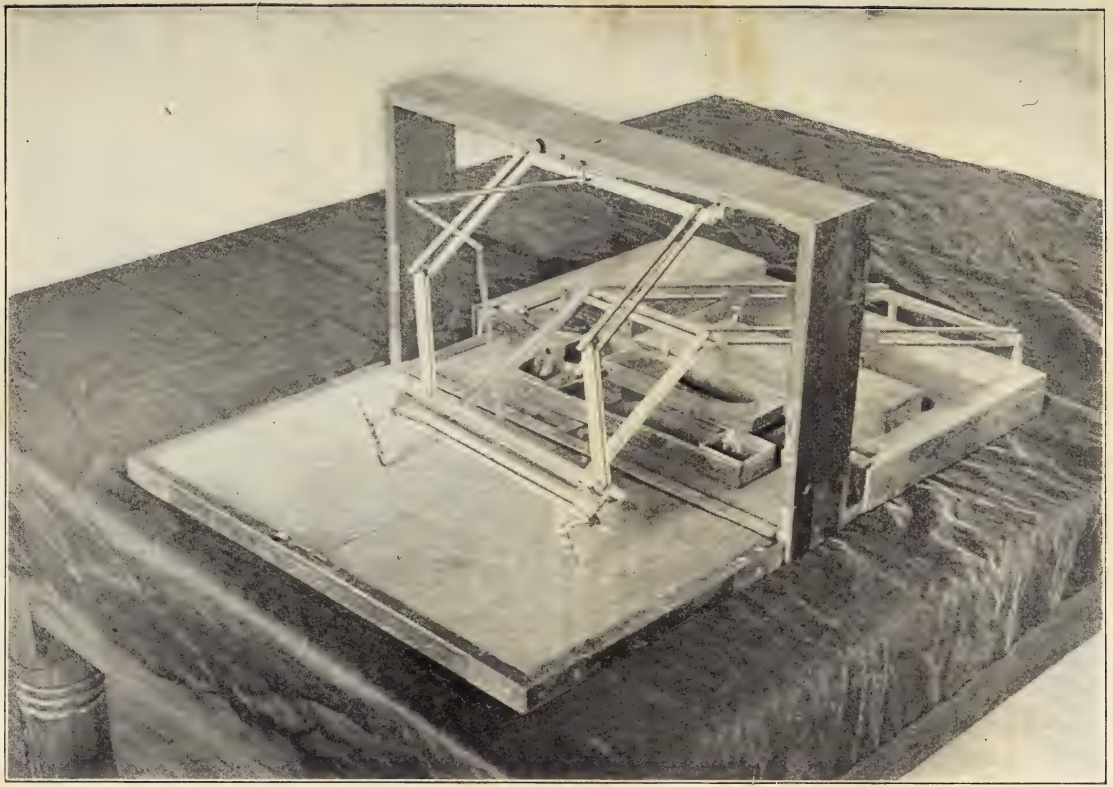
The Polygraph

Reproduction from one of the two Contrivances used by Jefferson in his lifetime, and now in the Rouss Laboratory, University of Virginia.

To this ingenious little machine historians and biographers of Jefferson are much indebted for the preservation of his voluminous manuscripts. During the last twenty years of his life Jefferson used it constantly to duplicate his letters, papers and other miscellaneous writings. This polygraph, or stylograph as Jefferson sometimes called it, is a cleverly contrived writing desk with duplicate tables, pens and inkstands. The pens are connected at a fixed distance by a system of jointed parallelograms, a linkwork which causes them to make simultaneous impressions.

Thus, two identical pages are produced at the same time with no extra fatigue on the part of the writer. The weight of the pens and connecting linkwork is supported by delicate spring wires from a silver arm extending from the frame of the box above, which is so planned that it is not in the way of the writer. (See description of the Polygraph, Vol. XVIII, pages 176–177.)

The two polygraphs used by Jefferson are owned respectively by the University of Virginia and the American Philosophical Society of Philadelphia.



Earliest Known Letter of Jefferson

This letter was written by Thomas Jefferson to John Harvey under date of January 14th, 1760. It was originally in the possession of George Wythe Randolph, of Richmond, Va. Written in the seventeenth year of his life this letter is of greatest interest to the student and reader alike of Jefferson. At the time it was indited John Harvey was Jefferson's guardian. The original letter seems to have disappeared. Application to libraries, private collectors, antiquaries has availed nothing. Even his descendants can give no clue to the original manuscript of this earliest known letter of Jefferson.

To John Harvey at Bellemont.

Shadwell, January 14, 1760.

Sir:—I was at Colo. Peter Randolph's about a Fortnight ago, and my schooling falling into Discourse, he said he thought it would be to my Advantage to go to the College, and was desirous I should go, as indeed I am myself for several Reasons. In the first place, as long as I stay at the Mountain, the loss of one-fourth of my Time is inevitable, by Company's coming here and detaining me from School. And likewise my Absence will in a great measure, put a Stop to so much Company, and by that Means lessen the Expenses of the Estate in Housekeeping. And on the other Hand by going to the College, I shall get a more universal Acquaintance, which may hereafter be serviceable to me: and I suppose I can pursue my Studies in the Greek and Latin as well there as here, and likewise learn something of the Mathematics. I shall be glad of your opinion, And remain, Sir, your most humble servant,

Thomas Jefferson, Jr.

A CONTRIBUTION

TO A

BIBLIOGRAPHY

OF

THOMAS JEFFERSON

COMPILED BY
RICHARD HOLLAND JOHNSTON

PREFACE.

The accompanying work is an attempt, in the main, to indicate the books and articles in periodicals in the Library of Congress relating to Thomas Jefferson. Entries of similar matter from other sources are made in several instances, these being indicated by an asterisk. The compilation is liable to all the criticisms that can be urged against the best work of its kind, as to scope, arrangement and form of entry, but may have, in addition, faults of its own which may be partly explained by a degree of haste in its preparation which was rendered necessary by circumstances.

The subject has been followed along the highways of literature, though the compiler is conscious that in the byways, especially in the pamphlet literature of Jefferson's day, important material can be found. The following sources, however, have been examined with some care: Sabin, "Bibliotheca Americana"; Winsor's "Narrative and Critical History of America", and his "Reader's Handbook of the American Revolution"; Larned's "Literature of American History"; Channing and Hart's "Guide to the Study of American History"; the works of John Fiske; Foster's "References to the History of Presidential Administrations"; Sparks' "Topical Reference Lists"; Richardson's "Writings on American History", 1902; Oettinger's "Bibliographie Biographique Universelle"; Tompkins's "Bibliotheca Jeffersoniana"; Griffin's "Bibliography of American Historical Societies"; the catalogues of the British Museum, John Carter Brown, Peabody Institute, and Astor libraries; the catalogues of the Biblioteca della Camera dei Deputati, Italy; as well as those of the American Antiquarian, New York, Pennsylvania, and Massachusetts historical societies; Ford's "Bibliography of the Continental Congress"; Greely's "Public Documents of the First Fourteen Congresses"; and Poole's, the Cumulative, and Jones' indexes to periodical literature.

While letters to and from Jefferson, his messages of transmission, materials to be found in histories of the period, biographies and writings of contemporaries, in biographical dictionaries, and writings

of Jefferson which were greatly altered by others before appearing in print, are not included, as leading too far afield, exceptions will be noted where their relative importance seems to demand them.

The arrangement is chronological, entries being made for all editions under the date of the first appearance of the work in print. A brief index will furnish a clue to any given work.

R. H. J.

Library of Congress,
WASHINGTON, D. C., May 6th, 1905.

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Collected Works

1829

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Memoirs, Correspondence, and Private Papers of Thomas Jefferson, Late President of the United States. Now First Published from the Original Manuscripts. Edited by Thomas Jefferson Randolph. London: Henry Colburn & Richard Bentley, 1829. 4 vols. 8vo.

Memoirs, Correspondence, and Miscellanies from the Papers of Thomas Jefferson. Edited by Thomas Jefferson Randolph. 2d edition. Boston: Gray & Bowen, 1830. 4 vols. 8vo.

Reviewed in Colburn's New Monthly Magazine, XXIX: 269–275 (1830); Eclectic Review, LI. 64–72 (1830), LII: 139–153 (1830); Edinburgh Review, LI: 496–526 (1830),—in part reprinted in Selections from the Edinburgh Review, II: 366–376 (1835); Monthly Review, CXXI: 277–286 (1830),—reprinted in Littell's Museum of Foreign Literature, XVI: 558–562 (1830); North American Review, XXX: 511–551 (1830), by Andrew Ritchie,—also published separately; Southern Review, V: 100–138 (1830); Westminster Review, XIII: 312–335 (1830). Reviewed also by Cobb in his "Leisure Labors" (New York, 1858, pp. 5–130), and by L. P. Conseil in "Mélanges Politiques" (see below).

Mélanges Politiques et Philosophiques. Extraits des Mémoires et de la Correspondance de Thomas Jefferson, Précédés d'un Essai sur les Principes de l'École Américaine, et d'une Traduction de la Constitution des États-Unis, avec un Commentaire tiré, pour la plus grande partie, de l'Ouvrage Publié, sur cette Constitution, par William Rawle, LL.D. Par L. P. Conseil. Paris: Paulin, 1833. 2 vols 8vo.

An abridged French translation of the Randolph edition.

Die Selbstbiographie von Thomas Jefferson, mit einem Bezüglichen Anhange. Mit Bildniss von Jefferson. Nach dem Englischen bearbeitet von Wilhelm Rapp. Philadelphia: John Weik, 1853. Chicago: Charles Wieck. 104 pages 8vo.

Part of a proposed German translation of the Randolph edition. Contains the Memoir; Summary View; Letter to Wells, May 12, 1819; Bill Abolishing Capital Punishment in Certain Cases; Jefferson's Summary of His Services to Humanity; and letters of Washington to Jefferson, October 13, 1789, and November 30, 1789 —translated from the first 146 pages of the Randolph edition. The Appendices to the Memoir are not always printed in editions of his works.

1854

The Writings of Thomas Jefferson: Being His Autobiography, Correspondence, Reports, Messages, Addresses, and Other Writings, Official and Private. Published by the Order of the Joint Committee of Congress on the Library, from the Original Manuscripts Deposited in the Department of State. With Explanatory Notes, etc., by the Editor, H. A. Washington. Washington, D. C.: Taylor & Maury, 1853–54. 9 vols. 8vo.

Sabin (35,882) gives "Book I: Autobiography, with Appendix." Washington, 1853, 178 pages 8vo.
Reviewed in Democratic Review XXXVI: 17–28 (1855).

1899

The Writings of Thomas Jefferson. Collected and Edited by Paul Leicester Ford. New York and London: G. P. Putnam's Sons, 1892–99. 10 vols. 8vo.

Chronologically arranged. Reviewed in The Dial, XIV: 110–112 (1893), by William Henry Smith; The Nation, LX: 115, 116 (1900), etc. Edition limited to 750 copies.

1904

The Writings of Thomas Jefferson. Containing his Autobiography, Notes on Virginia, Parliamentary Manual, Official Papers, Messages, and Addresses, and Other Writings, Official and Private, Now Collected and Published in Their Entirety for the First Time, Including All of the Original Manuscripts Deposited in the Department of State and Published by Order of the Joint Committee of Congress. With Numerous Illustrations and a Comprehensive Analytical Index. By Andrew A. Lipscomb, Editor-in-Chief, and Albert Ellery Bergh, Managing Editor. Washington, D. C.: Issued Under the Auspices of the Thomas Jefferson Memorial Association, 1903–1905. 20 vols. 8vo.

Selections from Jefferson's Writings

1809

The Inaugural Speeches and Messages of Thomas Jefferson, Esq., Late President of the United States. Together with the Inaugural Speech of James Madison, Esq., His Successor in Office. Boston: S. G. Snelling, 1809. 126 pages 8vo.

NOTE.—*Jefferson's Messages will also be found, more or less complete, in the following Collections:*

United States Presidents. The Speeches, Addresses, and Messages of the Several Presidents of the United States at the Openings of Congress and at Their Respective Inaugurations. Also the Declaration of Independence, the Constitution of the United States, and Washington's Farewell Address to His Fellow Citizens. Philadelphia: Robert Desilver, 1825. 536 pages 8vo.

The Addresses and Messages of the Presidents of the United States to Congress. Comprising all the Inaugural, Annual, Special, and Farewell Addresses and Messages of Washington, Adams, Jefferson, Madison, Monroe, John Q. Adams, Jackson, and Van Buren. Complete in one volume. New York: Charles Lohman, 1837. 486 pages 8vo.

The Addresses and Messages of the Presidents of the United States, from 1789 to 1839. Together with the Declaration of Independence and Constitution of the United States. New York: McLean & Taylor, 1839. 632 pages 8vo.

The Addresses and Messages of the Presidents of the United States, from Washington to Harrison. To Which Is Prefixed the Declaration of Independence and Constitution of the United States, together with a Portrait and Memoir of W. H. Harrison. New York: E. Walker, 1841. 716 pages 8vo.

The Same. The Statesman's Manual, Containing Histories of the Administrations from Washington to Polk. Edited by E. Williams. New York: E. Walker, 1846. 4 vols. 8vo.

The Same. Washington to Tyler. Edited by E. Williams. New York: E. Walker, 1849. 4 vols. 8vo.

The Same. Washington to Fillmore. Edited by E. Williams and B. J. Lossing. New York: E. Walker, 1854. 3 vols. 8vo.

A Compilation of the Messages and Papers of the Presidents, 1789–1897. Published, by Authority of Congress, by James D. Richardson. Washington: Government Printing Office, 1896–99. 10 vols. 8vo.

Political History of the United States, by the Presidents. With Historical Reviews of Each Administration by Leading Statesmen of the Time. New York: The Federal Book Concern, 1899. 649 pages 8vo.

Contains Jefferson's Inaugural and Annual Addresses, pp. 85–106.

1841

Extractos da Correspondencia de Thomaz Jefferson. *In* Instituto Historico Geographico Brazileiro. Revista Trimensal de Historia e Geographia, III: 208–216 (1841).

Contains Jefferson's letters to John Jay, Colonel Humphrey, and William Short, concerning Brazilian affairs, with comments.

1847

[Selections.] *In* Griswold, Rufus Wilmot. Prose Writers of America. Philadelphia: Carey & Hart, 1847. 552 pages 8vo (pp. 73–77). Various editions.

Contains The Head and the Heart (letter to Mrs. Cosway); Society in France and America (letter to Belling); Passage of the Potomac through the Blue Ridge (from Notes on Virginia); Party Spirit and Good Government (from first inaugural address).

1865

Correspondence between President Jefferson and Abraham Bishop, Collector of the Port of New Haven. New Haven Colony Historical Society Papers, I: 143–146 (1865).

1879

[Letters to Charles Thomson.] *In* New York Historical Society Collections, Publication Fund Series, XI: 186–268 (The Thomson Papers), New York, 1879.

1880

[Letters to John Langdon.] *In* Letters by Washington, Adams, Jefferson, and Others, Written During and After the Revolution, to John Langdon, New Hampshire. Philadelphia: Henry B. Ashmead, 1880. 8vo.

1881

[Selections.] *In* Chaplin, Jeremiah (Compiler). Chips from the White House; or, Selections from the Speeches, Conversations, Diaries, Letters, and Other Writings of All the Presidents of the United States. Boston: D. Lothrop & Co., 1881 488 pages 12mo (pp. 88–110).

1887

Some Letters of Jefferson [to William Short]. *In* The Southern Bivouac, V: 425–436, 632–638, 753–759.

1888

[Selections.] *In* A Library of American Literature from the Earliest Settlement to the Present Time. Compiled and edited by Edmund Clarence Stedman and Ellen Mackay Hutchinson. III: 265–285. New York: Charles L. Webster & Co., 1888.

Contains various selections from Jefferson's writings.

Letters [to Benjamin Rush.] *In* Biddle, Alexander (Editor). Old Family Letters. Philadelphia: J. B. Lippincott Co., 1892. 8vo (pp. 465–479)

1897

[Selections.] *In* Warner's Library of the World's Best Literature, XIV: 8229–8256. New York: R. S. Peale and J. A. Hill, 1897.

Contains Declaration of Independence; extracts from Notes on Virginia and from letters to Robert Skipworth, Mr. Hopkinson, Dr. Styles, and James Madison; with a biographical essay on Jefferson by Paul Leicester Ford.

1898

Thomas Jefferson. The Declaration of Independence, and Letters, Addresses, Excerpts, and Aphorisms, Selected from His Writings by Richard S. Poppen. St. Louis, 1898. 165 pages 12mo.

1900

The Jefferson Cyclopædia; a Comprehensive Collection of the Views of Thomas Jefferson, Classified and Arranged in Alphabetical Order. Edited by John P. Foley. New York: Funk & Wagnalls Co., 1900. 1,009 pages 4to.

The Jefferson Papers. In Massachusetts Historical Society Collections, Series VII: 1. Boston, 1900. 389 pages 8vo.

1904

Ford, Paul Leicester. Thomas Jefferson. Cambridge, Mass.: A. W. Elson & Co., 1904. 37 pages 8vo.

Contains (pp. 21–37) inaugural address; first draft of Declaration; and bill for religious freedom.

Some Family Letters of Thomas Jefferson, Now in Possession of His Great-Great-Grandson, Francis Eppes. *In* Scribner's Magazine, xxxvi: 573–586 (1904).

Contains letters to John W. Eppes and Wilson Jefferson Cary, edited by Wilson Miles Cary.

Separate Writings

1769

[Resolutions of the Virginia House of Burgesses in Response to Governor Botetourt's Speech], May 8, 1769.

In Virginia. House of Burgesses. Journal of the House of Burgesses, General Assembly, Begun and Held at the Capitol, in the City of Williamsburg, on Monday, the Eighth Day of May, in the Ninth Year of the Reign of Our Lord George the Third, by the Grace of God, of Great Britain, France, and Ireland, King, Defender of the Faith, etc., Annoque Domini 1769. [Williamsburg: Printed by William Rind, 1769]. 42 pages 4to (p. 4).

The first public paper drawn by Jefferson. See letter to Wirt, August 15, 1815. Resolutions as adopted were modified by Nicholas.

1773

Virginia. House of Burgesses. Committee of the Whole House. Mr. Bland reported from the Committee of the Whole House upon the State of the Colony that they had directed him to make the following Report to the House: *Caption title. In* Virginia. House of Burgesses. Journals of the House of Burgesses. Williamsburg: Printed by William Rind, Printer to the Colony, 1773. 31 pages folio (p. 23).

The Report consisted of the resolutions appointing a Committee of Correspondence and Inquiry for Virginia. For the circumstances of their writing, see "Writings of Jefferson" (Jeff. Mem. Assoc. ed.), 1: 7, 8. The resolutions are reprinted in Wirt's "Life of Patrick Henry" (Philadelphia 1818), pp. 87, 88.

1774

A Summary View of the Rights of British America Set Forth in Some Resolutions Intended for the Inspection of the Present Delegates of the People of Virginia Now in Convention. By a Native and Member of the House of Burgesses. Williamsburg, Va.: Printed by Clementina Rind, 1774. 23 pages 12mo.

The Library of Congress has Jefferson's copy with his name on the title-page, and manuscript notes in the body of the pamphlet. Concerning this copy see letter to Meriwether Lewis, October 19, 1804.

The Same. Williamsburg: Printed: Philadelphia: Reprinted by John Dunlap, 1774. 23 pages 12mo.

The Same. Williamsburg: Printed by Clementina Rind. London: Reprinted for G. Kearsly, 1774, xvi, 5–44 pages 8vo.

The Same. Second edition. Williamsburg: Printed by Clementina Rind. London: Reprinted for G. Kearsly, 1774. xvi, 5–44 pages 8vo.

In the Virginia State Library. These two editions have Preface by Arthur Lee, "To the King," signed "Tribunus." Compare Summary View with Resolutions of Albemarle County, July 26, 1774, found in Force's Archives, 4th Series, 1: 638. The Summary View is reprinted in Randolph's edition, Rapp's translation, and in subsequent editions, and in American Historical Leaflets, No. 11. See "Writings of Thomas Jefferson" (Jeff. Mem. Assoc. ed.), 1: 11–13.

A Dialogue Between a Southern Delegate and His Spouse on His Return

Home from the Grand Continental Congress. A Fragment Inscribed to the Married Ladies of America by Their Most Sincere and Affectionate Friend and Servant, Mary V. V. Printed in the year 1774. 14 pages 8vo.

"This tract, which is in verse, is supposed to have been written by Jefferson." Manuscript note in J. B. Chandler's copy. See M. Rev. LII: 263. Sabin, 19,933.

1775

Virginia. House of Burgesses. To his Excellency the Right Honourable John, Earl of Dunmore, His Majesty's Lieutenant, Governor-General, and Commander-in-Chief of the Colony and Dominion of Virginia, and Vice-Admiral of the Same: The Address of the House of Burgesses. *In* Virginia. House of Burgesses. The Proceedings of the House of Burgesses of Virginia, Convened in General Assembly, on Thursday the First Day of June, 1775, Will Fully Appear in Their Journals, Printed at Large; but as It Was Judged Necessary that the Most Material Transactions Should Be Seen in One Connected and Distinct Point of View, the House Ordered that These Should Be Published in a Pamphlet, and They Are Contained in the Following Sheets. Williamsburg: Printed by Alexander Purdie, 1775. 48 pages 8vo (pp. 5–8).

Jefferson claims the authorship. See "Writings of Thomas Jefferson" (Jeff. Mem. Assoc. ed.), I: 14. Printed also in Force's Archives, 4th Series, II: 1,204.

* U. S. Continental Congress. The Several Assemblies of New Jersey, Pennsylvania, and Virginia, Having Referred to the Congress a Resolution of the House of Commons of Great Britain, Which Resolution Is in These Words: . . . [Philadelphia: W. & T. Bradford, 1775.] 8 pages 8vo.

Observations on Lord North's motion. See "Writings of Thomas Jefferson" (Jeff. Mem. Assoc. ed.), I: 17. The draft of this paper, in his own handwriting, is in the Jefferson manuscripts in the Library of Congress.—Ford, Bibliography of the Continental Congress.

* United States. Continental Congress. A Declaration by the Representatives of the United Colonies of North America, Now Met in General Congress at Philadelphia, Seting [!] Forth the Causes and Necessity of Their Taking Up Arms. Philadelphia: Printed by William and Thomas Bradford, 1775. 15 pages 8vo.

Ford, Bibliography of the Continental Congress.

For Jefferson's statement regarding the drafting of this paper, see "Writings of Thomas Jefferson" (Jeff. Mem. Assoc. ed.), I: 15. The paper differs from Jefferson's draft, as Jefferson's work was recast by Dickinson.

The Same. [Reprinted for Richard W. Roche by J. Munsell. Albany, 1865.] 4to.

The Library of Congress has copies: Philadelphia: Printed; Watertown: Reprinted and Sold by Benjamin Edes, 1775 15 pages 8vo.—Philadelphia: Printed by Wm. & Tho. Bradford; Bristol: Reprinted by W. Pine, 1775. 18 pages 16mo.—London: Printed in the Year 1775. 32 pages 8vo.

1776

Virginia. Constitutional Convention, 1776. The Constitution, or Form of Government, Agreed to and Resolved Upon by the Delegates and Representatives of the Several Counties and Corporations of Virginia. *In* Virginia. Constitutional Convention 1776. Ordinances Passed at a General Convention of Delegates and Representatives, from the Several Counties and Corporations of Virginia, Held at the Capitol, in the City of Williamsburg, on Monday, the 6th of May, Anno Dom., 1776. Williamsburg: Printed by Alexander Purdie, Printer to the Commonwealth, [1776]. 44 pages square 8vo (pp. 5–15).

The preamble (pp. 5–7) is by Jefferson. See letter to Augustus B. Woodward, April 3, 1825; and article by W. C. Ford, in The Nation, LI: 107.

Declaration of Independence. In Congress, July 4, 1776. A Declaration by the Representatives of the United States of America, in Congress Assembled. Philadelphia: Printed by John Dunlap. Broadside.

Three copies are in the Library of Congress. One was attached to the Manuscript Journals. The copy in the Wash-

ington Papers was enclosed in a letter from John Hancock, dated July 6. Thus the paper must have been printed on the 5th or 6th, and is, in all probability, the original issue.—From Ford's bibliographical notes to Ford's Bibliography of the Continental Congress.

For Jefferson's statement of his part in the writing of the Declaration, see "Writings of Thomas Jefferson" (Jeff. Mem. Assoc. ed.), I: 27 et seq., where a facsimile of Jefferson's rough draft from the original document in the Department of State is given. Facsimiles of the Declaration as adopted are to be found in Force's Archives, 5th Series, Vol. I, and in "The Declaration of Independence of the United States of America; and Washington's Farewell Address to the People of the United States, 1796." Boston: Printed by Order of the City Council, 1876. 57 pages 4to. The facsimile is from the original draft, with the corrections as made by John Adams and Benjamin Franklin, from the Patent Office, Washington, D. C.

A manuscript copy made by Jefferson for R. H. Lee (see letter to Lee, Philadelphia, July 8, 1776) is in possession of the American Philosophical Society.

The Declaration was immediately published in all the Colonies. It was also published in the Gentleman's Magazine, (London), XLVI: 361, 362, and in the London Annual Register for 1776, p. 261. A draft by Jefferson, from the papers of George Wythe, with the adopted document in parallel columns, was printed in Niles's Register (1813), IV: 281–284. No attempt can be made here to follow the work bibliographically.

For facts relating to the adoption, see Winsor's Narrative and Critical History of America, VI: 262–269; Proceedings of the Massachusetts Historical Society, 2d Series (1885), I: 273; Scribner's Monthly (1876), XII: 289–301; Potter's American Monthly (1876), VI: 341–344.

An Act Declaring Tenants of Lands or Slaves in Taille to Hold the Same in Fee Simple. *In* Virginia. General Assembly. At a General Assembly, Begun and Held at the Capitol, in the City of Williamsburg, on Monday the Seventh Day of October, in the Year of Our Lord One Thousand Seven Hundred and Seventy-Six, and in the First Year of the Commonwealth. Williamsburg: Printed by Alexander Purdie, Printer to the Commonwealth [1776]. 56 pages folio (p. 37).

Printed also in Collections of the Public Acts of Virginia, Richmond, 1785. 235 pages folio (p. 45); and in Hening's Statutes at Large from 1619. 13 vols. printed in various places, 1819–1823. IX: 226. For Jefferson's draft as amended, see "Writings of Thomas Jefferson" (Jeff. Mem. Assoc. ed.), I: 53–55.

An Act for Raising Six Additional Battalions of Infantry on the Continental Establishment. *In* Virginia. General Assembly. At a General Assembly, Begun and Held at the Capitol, in the City of Williamsburg [Monday, October 7, 1776] . . . Williamsburg: Alexander Purdie [1776]. 56 pages folio (pp. 14–16).

Reported by Jefferson, October 28, and passed November 2. As printed, some clauses dropped from Jefferson's draft. See also Hening's Statutes at Large, IX: 179.

The Committee Appointed to Digest and Methodize the Resolutions Entered into by the Committee of the Whole, Having Performed That Service, Brought in Their Report: [On Canadian Affairs]. *In* United States. Continental Congress. Journals of Congress. Containing their Proceedings from January 1, 1776, to January 1, 1777. Published by Order of Congress. York-Town [Pa.]: Printed by John Dunlap, 1777. 520 pages 8vo (II: 216–220).

The Committee, of which Jefferson was chairman, was appointed June 15, 1776. See "Journals," II: 215. The report as printed varies somewhat from Jefferson's draft.

Resolution [to Encourage Desertions of Hessian Officers.] *In* United States. Continental Congress Journals . . . York-Town [Pa.]: Printed by John Dunlap, 1777. 520 pages 8vo (II: 329, 330).

Jefferson, as chairman, reported this resolution August 27, 1776.

An Act for Providing Against Invasions and Insurrections. *In* Virginia. General Assembly. At a General Assembly, Begun and Held at the Capitol, in the City of Williamsburg, on Monday the Fifth Day of May, in the Year of Our Lord One Thousand Seven Hundred and Seventy-Seven, and in the First Year of the Commonwealth. Williamsburg: Printed by Alexander Purdie, Printer to the Commonwealth [1777]. 34 pages folio (pp. 13–16).

The Library of Congress has Jefferson's copy.

Jefferson was appointed chairman of the Committee to bring in such a bill, May 9, 1777. See Virginia Journals, 1777, p. 6. Reprinted in the Report of the Committee of Revisers, p. 6 (see *post*, p. 10); Collection of the Public Acts of Virginia, 1785, pp. 52, 53; Hening's Statutes at Large, x: 294. Mr. Jefferson presented to the House (May 10), according to order, a bill, etc. See Virginia Journals, 1777, p. 8.

An Act Limiting the Time for Continuing the Delegates to General Congress in Office, and Making Provision for Their Support and for Other Purposes. *In* Virginia. General Assembly. At a General Assembly Begun and Held at the Capitol, in the City of Williamsburg [Monday, May 5, 1777] . . . Williamsburg: Alexander Purdie, [1777]. 34 pages folio (p. 17).

Jefferson was appointed sole member of a committee to bring in this bill, May 12, 1777. See Virginia Journals, 1777, p. 9. Amended October 20, 1777, and the bill, with some further changes, is reprinted in the Report of the Revisers, pp. 9, 10.

1778

Mr. Jefferson Reported from the Committee Appointed to Draw up What Is Proper to Be Offered at the Conference Proposed with the Senate, on the Subject Matter of Their Amendments to the Resolution of This House for Paying Thomas Johnson the Sum of £15 5*s*. 6*d*. [December 4, 1777]. *In* Virginia. House of Delegates. Journal of the House of Delegates of Virginia. Anno Domini, 1778. Williamsburg: Printed by Alexander Purdie, Printer to the Commonwealth [1778]. 193 pages 8vo (pp. 56, 57).

Reasons to Be Offered at the Conference to Be Desired of the Senate in Answer to Their Reasons Delivered at the Last Conference. *In* Virginia. House of Delegates. Journal (1778). . . . Williamsburg [1778]. 193 pages 8vo (pp. 114–117).

An Act Appointing the Place for Holding the High Court of Chancery and General Court, and Empowering the Said High Court of Chancery to Appoint Their Own Serjeant at Arms. [January 20, 1778]. *In* Virginia. General Assembly. At a General Assembly, Begun and Held at the Capitol, in the City of Williamsburg, on Monday the Twentieth Day of October, in the Year of Our Lord One Thousand Seven Hundred and Seventy-Seven, and in the Second Year of the Commonwealth. Williamsburg: Alexander Purdie, Printer to the Commonwealth [1778]. 40 pages folio (p. 27).

The Library of Congress has Jefferson's own copy of the Acts.

"Mr. Jefferson presented to the House according to order" this bill on January 20, 1778. See Virginia, House of Delegates. Journal, 1778, p. 129.

An Act for Giving Certain Powers to the Governor and Council [Passed January 22, 1778]. *In* Virginia. General Assembly. At a General Assembly, Begun and Held at the Capitol, in the City of Williamsburg [October 10, 1777] . . . Williamsburg: Alexander Purdie [1778]. 40 pages folio (pp. 35, 36).

See also Report of Revisers, chap. 7, p. 8.

An Act Giving Speedy Remedy to the United States against Defaulters [May 19, 1778]. *In* Virginia. General Assembly. At a General Meeting Begun and Held at the Capitol, in the City of Williamsburg, on Monday the Fourth Day of May, in the Year of Our Lord One Thousand Seven Hundred and Seventy-Seven. Williamsburg: Alexander Purdie, Printer to the Commonwealth [1778]. 15 pages folio (p. 11). See Virginia. House of Delegates Journal, 1778, p. 14.

The Library of Congress has Jefferson's copy.

An Act to Attaint Josiah Philips and Others unless They render Themselves to Justice within a Certain Time. [May 28, 1778.] *In* Virginia. General Assembly. At a General Meeting Begun and Held at the Capitol, in the City of Williamsburg [May 4, 1778] . . . Williamsburg [1778]. 15 pages folio (p. 12).

Jefferson, Smith, and Tyler were the committee appointed May 4, 1778, to bring in this bill. See Journals, p. 33.

On this bill see letters to Wirt, Monticello, August 14, 1814, May 12, 1815; to

Girardin, March 12, 1815; Elliot's Debates, III: 66.

1779

An Act Concerning Escheats and Forfeitures from British Subjects, [May 27, 1779]. *In* Virginia. General Assembly. Acts Passed at a General Assembly Begun and Held at the Capitol, in the City of Williamsburg, on Monday, the Third Day of May, in the Year of Our Lord One Thousand Seven Hundred and Seventy-Nine. Williamsburg: Printed by John Dixon and Thomas Nicolson [1779]. 57 pages 4to (pp. 28–31).

The Library of Congress has Jefferson's copy.

Jefferson was appointed to prepare the bill, May 27, 1779, and reported the same day. See "Journal," 1779, pp. 30, 32. Some amendments were made by the committee. The bill in the "Report of the Revisers" on this subject, p. 22, is not this bill.

Answer to Notification of Appointment as Governor. *In* Virginia. House of Burgesses. Journal of the House of Burgesses of Virginia, Anno Domini, 1779. Williamsburg: Printed by John Clarkson and Augustine Davis, Printers to the Commonwealth [1779]. 78 pages 8vo (p. 37).

An Act for the Removal of the Seat of Government. *In* Virginia. General Assembly. Acts Passed at a General Assembly Begun and Held at the Capitol, in the City of Williamsburg [May 3, 1779]. Williamsburg: John Dixon and Thomas Nicolson [1779]. 57 pages 8vo (pp. 38, 39).

See also "A Collection of the Public Acts of Virginia." Richmond: Thomas Nicholson and William Prentis, 1785. 235 pages folio.

This bill was proposed by Jefferson in 1776 (see "Journals," p. 51), and passed in 1779 with some amendments. See "Writings of Thomas Jefferson" (Jeff. Mem. Assoc. ed.) 1: 60.

1781

* By His Excellency Thomas Jefferson, Esq., Governor of the Commonwealth of Virginia: A Proclamation [on Paroles]. Richmond, 1781.

The original document is in the Virginia State Archives at Richmond and is "accompanied by a copy of the same, dated at Richmond, but printed at Charlottesville, the government printing-press and other valuable property having been removed to that place for safety." Calendar of State Papers of Virginia, 1: 445. Jefferson's original draft, on the back of a letter from Archibald Cary, Esq., is also in the Virginia collection

1782

Notes on the State of Virginia; Written in the Year 1781, Somewhat Corrected and Enlarged in the Winter of 1782, for the Use of a Foreigner of Distinction, in Answer to Certain Queries Proposed by Him Respecting: 1, Its Boundaries; 2, Rivers; 3, Seaports; 4, Mountains; 5, Cascades and Caverns; 6, Productions, Mineral, Vegetable, and Animal; 7 Climate; 8, Population; 9, Military Force; 10, Marine Force; 11, Aborigines; 12, Counties and Towns; 13, Constitution; 14, Laws; 15, Colleges, Buildings, and Roads; 16, Proceedings as to Tories; 17, Religion; 18, Manners; 19, Manufactures; 20, Subjects of Commerce; 21, Weights, Measures, and Money; 22, Public Revenue and Expenses; 23, Histories, Memorials, and State Papers. [Anonymous.] Paris, 1782. 423 pages 8vo. With map.

First edition, privately printed.

Notes on the State of Virginia. . Illustrated with a Map, Including the States of Virginia, Maryland, Delaware, and Pennsylvania. London: J. Stockdale, 1787. 382 pages 8vo.

This is the first English edition.

Notes on the State of Virginia Philadelphia: Prichard & Hall, 1788 244 pages 8vo.

First American edition.

Notes on the State of Virginia. Second American edition. Philadelphia: M. Carey, 1794. 336 pages 8vo.

Jefferson's Notes on the State of Virginia; with the Appendixes, Complete. To Which is Subjoined a Sublime and Argumentative Dissertation on Mr. Jefferson's Religious Principles. Baltimore: W. Pechin, 1800. 194, 53, and 21 pages 8vo.

For the first publication of the Appendix see *post*, p. 15.

Notes on the State of Virginia. With an Appendix. Third American edition. New York: M. L. & W. A. Davis, 1801. 392 pages 8vo.

Notes on the State of Virginia. With an Appendix. By Thomas Jefferson. Third American edition. Newark: Pennington & Gould, 1801. 392 pages 8vo.

Notes on the State of Virginia. First hot-pressed edition. Philadelphia: R. T. Rawle, June, 1801. 436 and 56 pages 8vo.

Contains the Appendix relative to the murder of Logan's family, a map, a portrait of Jefferson, and a view of the Natural Bridge.

Notes on the State of Virginia. With an Appendix. Eighth American edition. Boston: For Thomas & Andrews, 1801. 364 pages 8vo.

Notes on the State of Virginia. With an Appendix. Ninth American edition. Boston: H. Sprague, 1802. 368 pages 16mo.

Notes on the State of Virginia. With an Appendix Relative to the Murder of Logan's Family. Trenton: Wilson & Blackwell; Philadelphia: M. Carey, 1803. 365 pages 12mo.

The title of the Appendix comes out on the title-page for the first time in this edition.

* Notes on . . . Virginia. New York, 1804. 392 pages 8vo.

See Historical Magazine, 1: 52, where O'Callaghan states that this is the best edition. Not seen by Sabin, 35,906, and not in the Library of Congress.

* Notes on the State of Virginia. With an Appendix. Philadelphia, 1812. 12mo.

Sabin, 35,907.

* Notes on the State of Virginia Trenton, 1812. 12mo.

Sabin, 35,907.

* Notes on the State of Virginia. Philadelphia: Hogan & Thompson, 1815. 12mo.

Sabin, 35,907.

Notes on the State of Virginia Philadelphia: H. C. Carey and I. Lea; New York: E. Bliss, 1825. 344 pages 12mo.

* Notes on the State of Virginia. Boston: Wells & Lilly, 1829. 280 pages 12mo.

Sabin, 35,907. Brinley, 3,772.

Notes on the State of Virginia. By Thomas Jefferson. Boston: Lilly & Wait, 1832. 280 pages 12mo.

Notes on the State of Virginia. By Thomas Jefferson. Illustrated with a Map Including the States of Virginia, Maryland, Delaware, and Pennsylvania. A new edition, prepared by the author, containing notes and plates never before published. Richmond, Va.: J. W. Randolph, 1853. 275 pages 8vo.

"Printed from President Jefferson's own copy of Stockdale's edition (1787), containing many additions and corrections."—Sabin.

* Notes on the State of Virginia. Edited by Paul Leicester Ford. Brooklyn, 1894.

In the New Hampshire State Library.

In Translation

Observations sur la Virginie, par M. J———. Traduites de l'Anglois. Paris: Barrois, 1786. 390 pages 12mo.

Translated by Morellet.

* Beschreibung von Virginien. Leipzig, 1789.

Sabin, 35,909.

A review of Jefferson's Notes, with a criticism of his comparison on the Hudson and Potomac rivers as outlets for the Western commerce, will be found (pp. 14–37) in "A Letter to the Inhabitants of the City and State of New York on the Subject of the Commerce of the Western Waters. By Agricola. (pseud.)." New York: Printed by S. Gould, 1807. 40 pages 12mo.

See also Moore, Clement Clark. Observations upon Certain Passages in Mr. Jefferson's Notes on Virginia, Which Appear to Have a Tendency to Subvert Religion, and Establish a False Philosophy. New York, 1804. 8vo, 32 pages.

Concerning the Notes, see letter to Chastellux, Paris, June 7, 1785. On the French translation see letter to Dumas, Paris, February 2, 1786, and to Ed. Bancroft, Paris, February 26, 1786. Concerning the first English edition see letters to Stockdale, Paris, February 1 and 27, 1787.

1784

Virginia. General Assembly. Committee of Revisors. Report of the Committee of Revisors Appointed by the General Assembly of Virginia in MDCCLXXVI. Published by Order of the General Assembly, and Printed by Dixon & Holt, in the City of Richmond, November, 1784. 90 pages folio.

The Library of Congress has Jefferson's annotated copy.

The Report was presented June 18, 1779, by Thomas Jefferson and George Wythe. Five hundred copies were ordered to be printed June 1, 1784. On the verso of title-page is the following statement:

"N. B. George Mason, Esq., one of the Committee of Revisors, declined to act; Thomas Ludwell Lee, Esq., another of the same committee, died without having taken part in the business; and the three remaining gentlemen, to wit: Thomas Jefferson, Edmund Pendleton, and George Wythe, esquires, performed the present work."

See "Writings of Thomas Jefferson" (Jeff. Mem. Assoc. ed.), 1: 62–67, and his letters to Madison, February 20 and April 25, 1784.

Jefferson's work in the revision included the following bills:

Chap. 36. A Bill for Withholding British Property to Indemnify Citizens Who May Suffer by Confiscation and to Prevent Succour to the Enemy thereby. (Pp. 29, 30.)

Jefferson himself suffered considerable loss by the operation of this law.

Chap. 51. A Bill Concerning Slaves. (P. 40.)

Chap. 64. A Bill for Proportioning Crimes and Punishments in Cases Heretofore Capital. (Pp. 46, 47.)

The bill as printed differs considerably from the manuscript copy. It was printed in the Randolph edition and in translation in Rapp's "Selbstbiographie." See Jefferson's letter to George Wythe, November 1, 1778.

Chap. 79. A Bill for the More General Diffusion of Knowledge. (Pp. 53–55.)

Chap. 80. A Bill for Amending the Constitution of the College of William and Mary. (Pp. 55–58.)

Chap. 81. A Bill for Establishing a Public Library. (P. 58.)

Chap. 82. A Bill for Establishing Religious Freedom. (Pp. 58, 59.) See *post*, p. 11.

On the Report of a Committee Consisting of Mr. Jefferson, Mr. Lee, and Mr. Williams, to Whom was Referred a Petition of Zebulon Butler and Others [January 23, 1784]. *In* United States. Continental Congress. Journal of the United States in Congress Assembled: . . . Containing the Proceedings from the Third Day of November, 1783, to the Third Day of June, 1784. Vol. IX. Published by Order of Congress. Philadelphia: John Dunlap, 1784. 317 pages 8vo (pp. 41, 42).

[Report on Committee of the States] [April 26, 1784]. *In* United States. Continental Congress. Journal, IX. Philadelphia: John Dunlap, 1784. 317 pages 8vo (pp. 159, 160].

The committee consisted of Jefferson, Osgood, and Sherman. See Journal, IX: 159. The paper as adopted differs slightly from Jefferson's manuscript. A similar bill was introduced by Jefferson May 29, 1778, but did not pass.

United States Congress. The Committee Appointed to Prepare a Plan for the Temporary Government of the Western Territory Have Agreed to the Following Resolutions. Folio, 1 leaf.

Reported by Jefferson, Chase, and Howell. The draft is in Jefferson's handwriting. On March 17 recommitted. Adopted March 22. The broadside in the Library of Congress has many additions in Jefferson's handwriting. The Ordinance of 1784 as adopted will be found in the Journals of the United States in Congress Assembled; Containing the Proceedings from the Third Day of November, 1783, to the Third Day of June, 1784. Vol. IX: Published by Order of Congress. Philadelphia: Printed by John Dunlap, 1784, pp. 153–155. See also Old South Leaflets. No. 127; Peter Force's History of the Ordinance of 1787 and its history. Jefferson's draft is printed in the St. Clair Papers (Cincinnati, 1882. II: 603–606), and copied from this in Manasseh Cutler's Life and Correspondence (Cincinnati, 1882, II: 407–410. Also in Proceedings of the American Antiquarian Society, N. S., Vol. V, 1888, pp. 308–310.

* United States. Congress. The

Grand Committee . . . Appointed to Prepare and Report to Congress the Arrears of Interest on the National Debt, Together With the Interest and Expenses for the Year 1784, from the First to the Last Day Thereof Inclusive, and a Requisition of Money on the States for Discharging the Same, Have Agreed to the Following Report. Folio, broadside.

(Title from colophon.)
The committee consisted of Jefferson, Blanchard, Gerry, etc. The draft is in Jefferson's handwriting. The report as adopted was published as "The United States in Congress Assembled, April 27, 1784." Folio, broadside, and "The United States in Congress Assembled, April 27, 1784." Congress resumed the consideration of the report of the Grand Committee, etc." Boston: Printed by Adams & Nourse, 1784. 12 pages 8vo.

* United States Congress. The Grand Committee to Whom Was Referred a Letter of the Governor of Massachusetts, of the 28th of October, 1783, Relative to the Continental Bills of Credit of the Old Emissions Submit the Following. 4to, broadside.

Laid before Congress May 17, 1784. Draft in Jefferson's handwriting.

* United States Congress. Report on Southern Indians. The Committee, Consisting of Mr. Beresford, Mr. Jefferson, Mr. Chase, Mr. Spaight, and Mr. Read, Appointed to Take into Consideration the State of Indian Affairs in the Southern Department, Beg Leave to Report: 3 pages folio.

Drafted by Jefferson.

Notes on the Establisment [!] of a Money Unit, and of a Coinage for the United States. [Anonymous.] 14 pages 8vo.

At end: Annapolis, May 9, 1784. See Autobiography, Writings of Thomas Jefferson (Jeff. Mem. Assoc. edition), 1: 78, 79. Bound in with his Notes on Virginia. Paris, 1782. Printed also in Propositions Respecting the Coinage of Gold, Silver and Copper. [1785.] Folio, 12 pages. (FORD.)

1786

Draught of a Fundamental Constitution for the Commonwealth of Virginia. [Anonymous.] Paris, 1786 14 pages 8vo.

Bound in with his Notes on Virginia, Paris, 1782.
See letter to Madison, May 7, 1783, and June 17, 1783.

An Act for Establishing Religious Freedom, Passed in the Assembly of Virginia in the Beginning of the Year 1786. [Anonymous.] Paris, 1786. 4 pages 8vo.

See Report of Revisors, 1784.

* Acte de la République de Virginie, qui Établit la Liberté de Religion. [Paris: Ph. D. Pierres, 1786.] 4 pages 8vo.

Acte pour Établir la Liberté Religieuse, Passé dans l'Assemblée de la Virginie au Commencement de l'Année 1786. *In* Clavière, Etienne et Brissot. De la France et des États Unis; ou, l'Importance de la Révolution de l'Amérique pour le Bonheur de la France. Londres, 1787. 8vo (pp. 336–339). An English edition of this work, London, 1788. 8vo (pp. 316–319).

Printed also in Jefferson's Republican Notes on Religion, 1803, see below.
This act was adversely criticised by John Swanwick in his Considerations on an Act of the Legislature of Virginia, 1786. See *post*, Part II, p. 26.

1788

* Observations on the Whale Fisheries (1788). 18 pages 8vo.

See postscript to letter to Washington, Paris, December 4, 1788: "The observations enclosed, tho' printed, have been put into confidential hands only."

1790

The Secretary of State, to Whom Was Referred, by the House of Representatives, the Letter of John H. Mitchell Reciting Certain Proposals for Supplying the United States with Copper Coinage, Has Had the Same under Consideration According to Instructions, and Begs Leave to Report thereon as follows: [April 14, 1790]. 2 pages folio, n. t. p. (Caption title).

Report of the Secretary of State on the Subject of Establishing a Uniformity in the Weights, Measures, and Coins of the United States. New

York: Printed by Francis Childs and John Swaine, 1790. 21 pages folio.

The Same. New York: Printed by Francis Childs and John Swaine, 1790. 49 pages 8vo.

A Report to the United States House of Representatives on Measures, Weights, and Coins, by Thomas Jefferson, Secretary of State, July 4, 1790. *In* International Institute for Preserving and Perfecting Weights and Measures, Ohio Auxiliary Society (Cleveland), Proceedings (1880), Part I, December, 1879, to July, 1880, pp. 141–166.

Jefferson rendered a supplementary report, January 10, 1791, rectifying an error, which was printed as p. 22 of the House document.

1791

Report of the Secretary of State on the Subject of the Cod and Whale Fisheries, Made Conformably to an Order of the House of Representatives, Referring to Him the Representation of the General Court of the Commonwealth of Massachusetts on Those Subjects, February 1, 1791. Printed by Order of the Senate of the United States. Philadelphia: Printed by John Fenno . . , 1791. 34 pages folio.

The Same. (House Document). Philadelphia: Printed by Francis Childs and John Swaine, 1791. 28 pages folio.

The Same. (House Document). Philadelphia: Printed by Francis Childs and John Swaine, 1792. 45 pages 8vo.

Report made to House, communicated by message to Senate. Senate ordered 200 copies printed.

Report of the Secretary of State, to the President of the United States, on the Quantity and Situation of the Lands Not Claimed by the Indians, Nor Granted to, Nor Claimed by Any Citizens, within the Territory of the United States. Read in the House of Representatives, November 10, 1791. N. p., n. d. 8 pages folio.

* Report of the Secretary of State, to Whom Was Referred, by the House of Representatives of the United States, the Petition of Joseph Isaacks, of Newport, in Rhode Island. [Signed Thomas Jefferson, and dated Philadelphia, November 21, 1791.] 1 leaf.

A review of the process of distilling fresh water from salt, showing that Isaacks' method possessed no special advantage and that he was not entitled to any reward.

Smith, William. Eulogium on Benjamin Franklin . . . Delivered March 1, 1791, . . before the American Philosophical Society. Philadelphia: Benjamin Bache, 1792. 40 pages 8vo.

In the preface, acknowledgment is given to Jefferson for pages 32–34. These pages consist of his letter to Smith, Philadelphia, February 19, 1791, the arrangement of the paragraphs being changed and one new one introduced. Another edition, London: T. Cadell, 1792. 29 pages.

1793

Report of the Secretary of State on the Privileges and Restrictions on the Commerce of the United States in Foreign Countries. Published by Order of the House of Representatives, Philadelphia: Printed by Childs & Swaine, 1793. 20 pages 8vo. [December 16, 1793.]

* Report to Congress on the Nature of the Privileges of the Commercial Intercourse of the United States with Foreign Nations. London, 1794.

In the library of the Boston Athenæum.

Report to the Congress of the United States of America on the Nature and Extent of the Privileges and Restrictions of the Commercial Intercourse of the United States with Foreign Nations, and the Measures Proper to Be Adopted for the Improvement of the Commerce and Navigation of the Same. *In* United States. Treasury Department. American Budget, 1794. London: J. Debrett, 1794. 42 pages 8vo (pp. 29–42).

A State of the Commercial Intercourse between the United States of America and Foreign Nations. Written in the Month of June, 1792. By Thomas Jefferson, Esq., Secretary of State to the Said United States. *In*

Brissot de Warville, Jean Pierre. The Commerce of America with Europe; Particularly with France and Great Britain. London: J. S. Jordan, 1794. 348 pages 8vo (pp. 316–341).

In another edition, New York: T. & J. Swords, 1795, 12mo (pp. 209–228).

Report of the American Secretary of State, to Congress, Concerning the Privileges and Restrictions of the Commercial Intercourse of the United States with Foreign Nations. *In* Cobbett's Annual Register, 1802, 1: cols. 801–811.

Report of the Secretary of State on the Privileges and Restrictions on the Commerce of the United States in Foreign Countries, December 16, 1793. Published by Order of the House of Representatives. City of Washington: A. & G. Way, Printers, 1806. 21 pages 8vo.

Report by the Secretary of State, on the 16th December, 1793, Relative to the Privileges and Restrictions of the Commerce of the United States. Printed by Order of the Senate of the United States, January 26th, 1803. N. p. [1803]. 24 pages 8vo.

200 copies printed, January 26, 1803.

United States. President. Washington. A Message of the President of the United States to Congress Relative to France and Great Britain, Delivered December 5, 1793. With the Papers therein Referred to. To Which Are Added the French Originals. Published by Order of the House of Representatives. Philadelphia: Printed by Childs & Swaine, 1793. 103, 116, 32 pages.

The New York Public Library has an edition, Philadelphia: M. Carey, 1795.

The papers consist for the most part of letters of Jefferson to and from Genet, Ternant, Morris, Hammond, Van Berckel, and Hamilton. The papers relative to Great Britain (116 pages) were separately printed in England as.

Authentic Copies of the Correspondence of Thomas Jefferson, Esq., Secretary of State to the United States of America, and George Hammond, Esq., Minister Plenipotentiary of Great Britain, on the Non-Execution of Existing Treaties, the Delivering the Frontier Posts, and on the Propriety of a Commercial Intercourse between Great Britain and the United States. Philadelphia: Printed; London: Reprinted for J. Debrett, 1794, 2 Parts, 8vo. 88 & 59 pages.

The Carter Brown and British Museum libraries and the Library of Congress have the two Parts. The title-page of Part I would seem to indicate that the work was complete in 88 pages. The two Parts in one continuous paging are indicated by Sabin, 35,911, as "Papers Relative to Great Britain." 159 pages 8vo.

Part II contains the correspondence between Citizen Genet and the officers of the Federal government, which is also published separately as:

Genet, Edmond C. The Correspondence between Citizen Genet, Minister of the French Republic, to the United States of America and the Officers of the Federal Government; to Which Are Prefixed the Instructions from the Constituted Authorities of France to the Said Minister. Philadelphia: Printed by Benjamin Franklin Bache, 1793. (3), 9 pages 4to. Charleston, S. C., 1794. 19 pages 8vo.

The copy in the Library of Congress is incomplete, lacking title-page, and containing the instructions only.

1794

A Report of the Secretary of State of Such Laws, Decrees, and Ordinances Respecting Commerce in the Countries with Which the United States Have Commercial Intercourse [December 30, 1793]. *In* United States. President. Washington. A Message of the President of the United States Transmitting a Report of the Secretary of State . . . Published by Order of the House of Representatives. Philadelphia: Printed by Childs & Swaine, 1794. 12 pages 8vo (pp. 5–12).

Supplementary to Jefferson's report of December 16, 1793.

1797

A Memoir on the Discovery of Certain Bones of a Quadruped of the Clawed Kind in the Western Parts of Virginia. [Read March 10, 1797.] *In* American Philosophical Society Trans-

actions, 1799, IV: 246–260. Reprinted in Nicholson's Journal, IV: 42, 43, 66–73 (1801).

Nachricht von Fossilen Colossalen Knochen eines Raubthieres in Virginien Gefunden. *In* Hoff's Magazin für der Gesammte Mineralogie, I: 441–448 (1801).

This is a *résumé* from Nicholson's Journal.

A description of these bones, deposited by Jefferson in the Museum of the American Philosophical Society, by Caspar Wistar, will be found in its Transactions, 1799, IV: 526–531. Wistar also furnishes a description of two heads found by Jefferson in the Big Bone Lick morass and presented to the Society, in its Transactions, N. S. I: 375–380 (1818).

The Buffalo Historical Society has in manuscript by Van der Kemp, in about 300 closely written pages, "Researches on Buffon's and Jefferson's Theories in Natural History."

See also an account of the bones deposited with the American Philosophical Society by Joseph Leidy, in his "Memoir of the Extinct Sloth Tribe of North America," Megalonyx Jefferson, in Smithsonian Contributions to Knowledge, VII: 3–45 (1855).

* Letter to Governor Henry, of Maryland. Philadelphia, 1797. 4 pages 8vo.

From Henkel's Catalogue, No. 931.

Letter of December 31, 1797, on the authenticity of the Logan speech to Lord Dunmore.

1798

Description of a Mould-Board of the Least Resistance and of the Easiest and Most Certain Construction, Taken from a Letter to Sir John Sinclair, President of the Board of Agriculture at London, March 23, 1798. [Read May 4, 1798.] *In* American Philosophical Society Transactions, 1799, IV: 313–322.

Reprinted in Philosophical Magazine (Tilioch) XXII: 79–85 (1805). Embodied in article "Plough," Domestic Encyciopædia (Mease), Philadelphia, 1803, pp. 288–292; reprinted from this in American Farmer, II: 185, 186 (1820).

* Description d'une Oreille de Charrue, Offrant le Moins de Résistance Possible, et dont l'Exécution est aussi Facile que Certaine, par M. Jefferson, President des États Unis. *In* Muséum d'Histoire Naturelle de Paris. Annales, I: 322 (1802).

At end of article (A. T.), André Thoüin? In the Peabody Library.

Description of a Mould-Board. Description d'une Oreille de Charrue, par le Président des États-Unis. Lettre Addressée à Sir John Sinclair. *In* Bibliothèque Universelle Britannique. Agriculture Anglaise, (Genève) XI: 345–360 (1806).

* Kentucky. Legislature. In the House of Representatives, November 10th, 1798. The House According to the Standing Order of the Day, Resolved Itself into a Committee of the Whole on the State of the Commonwealth, Mr. Caldwell in the Chair, and after Some Time Spent therein the Speaker Resumed the Chair, and Mr. Caldwell Reported, that the Committee Had According to Order Had under Consideration the Governor's Address, and Had Come to the Following Resolutions thereupon, Which He Delivered in at the Clerk's Table, where They Were Twice Read and Agreed to by the House. [Frankfort: Hunter & Beaumont, Printers to the Commonwealth, 1798,] 4 pages folio, double columns. (Caption.)

The Kentucky Resolutions were first published in the *Kentucky "Journal H. R. 1798," pp. 12–16, being adopted November 10. They were printed in the *Frankfurt Palladium, November 13, and the Kentucky Gazette, November 14, adopted by the Senate, November 13, and approved by Governor Garrard November 16. On November 24, 1798, it was resolved "that Hunter & Beaumont be directed, without loss of time, to print one thousand copies of the resolutions passed at the present session of Assembly respecting certain unconstitutional acts of Congress; fifty copies of which they shall deliver to the Governor, and the remainder to be equally divided among the members of the General Assembly for the use of their constituents." See Kentucky Acts passed at the first session of the seventh General Assembly, 1798. Frankfort: Printed by Hunter & Beaumont, Printers to the Commonwealth, 1799. 182 pages 8vo (p. 170). The entry is from one of these copies in the possession of Col. R. T. Durrett: for a history of the copy and a facsimile see his article in Southern Bivouac, N. S. I: 557–588, 658–664, 760–770

(1886), facsimile at pp. 585–588. The Resolutions as printed by Shaler, in his "Kentucky" (Boston, 1885, pp. 408–416), are from one of these copies sent by the Governor to the State of Massachusetts, though with some errors in transcription.

The Resolutions were first credited to Jefferson in John Taylor's "Inquiries into the Principles and Policy of the Government of the United States." Fredericksburg: Green & Cady, 1814. 656 pages (p. 174). In response to an inquiry from John Cabell Breckenridge, Jefferson gave a history of the writing of the Resolutions, under date Monticello, December 11, 1821. The first seven Resolutions as adopted are identical, save for slight verbal changes, with those contained in the Jefferson draft. The eighth and ninth, in which the nullification sentences occur in Jefferson's draft, are radically different. On the question of the authorship see Ethelbert Dudley Warfield's "The Kentucky Resolutions of 1798." New York, 1887, Chap. VI, and Collins's "Kentucky," I: 401, 415.

In addition to the above, the Resolutions were also printed as follows:

* The Resolutions of Virginia and Kentucky, Penned by Madison and Jefferson, in Relation to the Alien and Sedition Laws. Richmond, 1826. 71 pages 8vo.

Sabin, 43,720.

The Virginia and Kentucky Resolutions of 1798 and '99: with Jefferson's Original Draught thereof. Also Madison's Report, Calhoun's Address. Resolutions of the Several States in Relation to State Rights. With Other Documents in Support of the Jeffersonian Doctrines of '98. Washington: Published by Jonathan Elliot, 1832. 82 pages 8vo. (From copy in possession of Mr. Lawrence Washington.

In this copy, and in the Resolutions as printed in Elliot's Debates, Vol. I, the words "its co-states forming as to itself the other party" are omitted from the wording of the first Resolution.

Resolutions of the Legislature of Kentucky Relating to the Alien and Sedition Laws. *In* New York. State. Senate Doc. 41, 56th Session. Albany: E. Croswell, 1833 (pp. 7–13).

Resolutions of Virginia and Kentucky, Penned by Madison and Jefferson, in Relation to the Alien and Sedition Laws; and the Debates and Proceedings in the House of Delegates of Virginia, in December, 1798 Richmond: Robert I. Smith, 1835. 228 pages 8vo.

Kentucky Resolutions of 1798 and 1799. (The Original Draught Prepared by Jefferson.) *In* Niles's Register, XLIII: Supplement, pp. 5–7, 22–24 (1836).

* The Virginia and Kentucky Resolutions of 1798–'99 on the Acts of Congress Called the Alien and Sedition Laws; with "Madison's Report" in Explanation and Defence of the Virginia Resolutions. Montgomery, Ala., 1856. 8vo.

Also *in* Horace Greeley's "Political Text-Book for 1860." New York, 1860; Orville J. Victor's "History of American Conspiracies," New York [1863] (pp. 547–550); Howard W. Preston's Documents Illustrative of American History, New York, 1886 (pp. 287–294). Edward Payson Powell's "Nullification and Secession in the United States," New York, 1897; and William Macdonald's "Select Documents Illustrative of the History of the United States, 1776–1861," New York, 1898 (pp. 149–155).

On the Resolutions see, in addition to Warfield, Johnston's article in Lalor's Cyclopædia, II: 672–677, and Von Holst's "United States," I: chap. 4.

1800

An Appendix to the Notes on Virginia Relative to the Murder of Logan's Family. . . . Philadelphia: S. H. Smith, 1800. 51 pages 8vo.

The Same. Philadelphia: S. H. Smith, 1800. 58 pages 8vo.

Contains matter received after the publication of the first edition. For later editions see "Notes on Virginia," *ante*, pp. 8, 9.

* A Manual of Parliamentary Practice, for the Use of the Senate of the United States. Washington City, 1800. 12mo.

Sabin, 35,887.

A Manual of Parliamentary Practice. For the Use of the Senate of the the United States. Washington City: S. H. Smith, 1801. 100, 1. 16mo.

The Same. Second edition, with the Last Additions of the Author. Washington: W. Cooper, 1812. Two Parts in one volume, 24mo.

* The Same. Third edition. Lancaster, Pennsylvania: William Dickson, 1813. 12mo.

A Manual of Parliamentary Practice, for the Use of the Senate of the United States . . . to Which Is Added the Rules and Orders of the Senate and House of Representatives of the United States, and Joint Rules of the Two Houses. Washington City: Davis & Force, 1820. 220 pages 16mo.

* The Same. Washington: Gales & Seaton, 1822. 224 pages 12mo.

* The Same. Concord: G. Hough & J. B. Moore, 1823. 188 pages 16mo.

The Manual was also published, Washington, 1828, 16mo; Philadelphia: Hogan & Thompson, 1834 *1837, *1840, *1850; Columbus, O.: J. Phillips, *1842, 1848; New York, 1856, *1858. As the procedure of the House of Representatives is still conducted under the principles of the Manual which do not conflict with the rules adopted by the House under the authority of the Constitution, Jefferson's Manual is being constantly reprinted.

The following translations have been made.

* Manuel du Droit Parlementaire. ou Précis des Règles Suivies dans le Parlement d'Angleterre et dans le Congrès des États-Unis pour l'Introduction, la Discussion, et la Décision des Affaires, Compilé à l'Usage du Sénat des États Unis . . . Traduis de l'Anglais par L. A. Pichon. Paris: Nicolle, 1814. 8vo.

Bibliographie de France

* Handbuch des Parlamentarrechs, oder Darstellung der Berhandlungsweise und des Geschäftsganges beim Englischen Parliament und beim Congress der Vereinigten Staaten von Nordamerika. Aus de Englische übers. mit Unmerkk. von L. von Henning. Berlin, 1819. 8vo.

* Manual del Derecho Parlamentario, ó Resúmen de las Reglas que se Observan en el Parlamento de Inglaterra y en el Congresso de los Estados-Unidos para la Proposición, Discusion, y Decision de los Negocios; Recopilado; . . . con Notas por L. A. Pichon, Traducido de la Ultima Edicion por Don Joaquin Ortéga, Professor de Jurisprudencia. Paris: Imp. de David [October, 1826], 12mo.

Bibliographie de la France, 1826.
Another edition: Paris, 1827; Madrid: Lib. de Burgos. 12mo. [Bibliog. Española.]

Test of the Religious Principles of Thomas Jefferson. Extracted from His Writings. Easton (Pa.): T. P. Smith, 1800. 6 pages 8vo.

The Same. Philadelphia: R. T. Rawle, 1800. 8vo.

Contains Jefferson's draft of an "Act for Establishing Religious Freedom."

1801

Speech of Thomas Jefferson, President of the United States, Delivered at His Instalation, March 4, 1801, at the City of Washington. To Which Is Prefixed His Farewell Address to the Senate, and a Brief Account of the Proceedings at the Instalment. Philadelphia: Mathew Carey, 1801. 24 pages 16mo.

The Library of Congress has Jefferson's own copy.

The Address of Thomas Jefferson to the Senate, the Members of the House of Representatives, the Public Officers, and a Large Concourse of Citizens, Delivered in the Senate Chamber on the 4th of March, 1801, on His Taking the Oath of Office as President of the United States of America. Baltimore: Printed and sold by W. Pechin, 1801. 8 pages 8vo.

Speech of Thomas Jefferson, President of the United States, Delivered in the Senate Chamber of the Capitol, the 4th of March, at 12 o'clock. New York: Printed by William Durell, 1801. 16 pages 8vo.

* Inaugural Address of Thomas Jefferson, Third President of the United States, Delivered March 4, 1801. Philadelphia: B. Franklin Jackson, 1801. 8 pages 8vo.

Sabin, 35,885.

* Speech of Thomas Jefferson, the Newly Elected President, to the Sen-

ate of the United States. With a Few Remarks by an Englishman. London 1801. 8vo.

Sabin, 35,917.

*[Inaugural.] *In* A Concise Account of the Life of Thomas Jefferson. To Which Is Annexed the Speech He Delivered at His Inaugural on the 4th of March, 1801. Philadelphia: G. H. Hembold, Jr., 1801. 40 pages 12mo.

Sabin, 35,925.

Speech of Thomas Jefferson, President of the United States, Delivered at His Instalment, March 4, 1801, at the City of Washington. *In* Coleman, William. An Examination of the President's Reply to the New Haven Remonstrance. New York: G. F. Hopkins, 1801. 69 pages 8vo (pp. 55–59).

*[Inaugural.] *In* Correspondence of Thomas Jefferson, with His Address in the Senate Chamber, 1801, on Taking the Oath of Office as President. Baltimore, 1801. 8vo.

Sabin, 35,884.

[Inaugural.] *In* Bishop, Abraham. Oration Delivered in Wallingford, on the 11th of March, 1801 . . . [on] the Election of Thomas Jefferson. New Haven: W. W. Morse, 1801. 111 pages 8vo.

Inaugural in Appendix.

Inaugural Speeches of Washington, Adams, and Jefferson. [N. p.] Printed by H. Sprague, 1802. 40 pages 12mo.

* Address to the People with [His] Public Life. Second edition. Worcester, 1802. 8vo.

In the library of the Boston Athenæum. Jefferson's First Inaugural is printed in "The American's Own Book," New York, 1855 (pp. 166–171); Johnston's "Representative American Orations," New York, 1881. I: 108–116; McKee's "Presidential Inaugurations," Washington, 1893 (pp. 18–20); Hart's "American History Told by Contemporaries," III: 344, 347 (1898); "Old South Leaflets," No. 104, Boston, 1900, as well as in all the collections of his messages. It is in the following translations:

Speech of Thomas Jefferson, President of the United States, Delivered at His Instalment, March 4, 1801, at the City of Washington.

Discours de T. Jefferson, Président des États-Unis. Prononcé à Son Installation, 4 Mars, 1801, dans la Ville de Washington.

Discours di Tommaso Jefferson, Presidente degli Stati Uniti, Recitato nella Occasione del Suo Istallamento, il 4 Marzo, 1801, nella Citta di Washington.

Rede des Praesidenten der Vereinigten Staaten Thomas Jefferson, Gehalten bey seiner Amtsantretung den 4ten Marz, 1801, in der Stadt Washington.

[N. t. p.] 16 pages 8vo. Each section 4 pages each, caption titles.

The Library of Congress has Jefferson's copy.

Discorso del Signor Tommaso Jefferson, Pronunziato il 4 Marzo, 1801, nella Camera del Senato, in Presenza del Medesimo, dei Membri della Camera dei Rappresentanti, dei Principali Impiegati, e di un Numeroso Concorso di Concittadini, Prima di Assumere la Carica di Presidente degli Stati Uniti Americana. [N. p., n. d.] 8 pages 16mo.

Discorso del Signor Tommaso Jefferson. [N. p., n. d.] 12 pages 16mo.

The Library of Congress has Jefferson's copy. on title-page of which is added in Jefferson's handwriting· "Translated by Philip Mazzei."

The President's Reply [to the New Haven Remonstrance], Washington, July 12, 1801, to Elias Shipman et alia. *In* Coleman, William. An Examination of the President's Reply to the New Haven Remonstrance. New York: G. F. Hopkins, 1801. 69 pages 8vo (pp. 63–66).

Message and Communication from the President of the United States to the Senate and House of Representatives; Delivered on the Commencement of the Session of the Seventh Congress, the Eighth of December, 1801. With the Accompanying Documents. Same Day Read, and Committed to the Committee of the Whole House on the State of the Union.

Published by Order of the House of Representatives. Washington: Printed by Samuel Harrison Smith. 15 pages 8vo.

Accompanying this message is the letter to the Speaker. December 8, 1801, explaining Jefferson's method of delivering his messages in writing. In translation as follows:

Discours de Thomas Jefferson, Président des États-Unis, pour l'Ouverture de la Dernière Session du Congrès. (Traduction Littérale.) Paris: Imprimerie Librairie du Cercle-Social, An. X. [1802.] 36 pages 8vo.

With the English on left-hand side of page.
See Alexander Hamilton's "The Examination of the President's Message, at the Opening of Congress, December 7, 1801." New York, 1802. 127 pages 8vo. Text of message is given on pp. 120–127.

To the Illustrious and Honored Bey of Tripoli of Barbary, Whom God Preserve. Washington, 21 May, 1801. *In* Documents Respecting Barbary, Accompanying the President's Communication to Congress of the 8th December, 1801. Washington: Printed by William Duane, 1801. 48 pages 8vo (pp. 5, 6).

1802

Message from the President of the United States to Both Houses of Congress, 15th December, 1802. Read and Ordered to be Committed to the Committee of the Whole House on the State of the Union. Washington City: Printed at the Appollo Press, by William Duane & Son, 1802. 10 pages 8vo.

Messaggio del Presidente al Senato, ed alla Camera dei Rappresentanti degli Stati Uniti di America [15 December, 1802]. *In* Discorsi del Signore Tommaso Jefferson, Presidente delli Stati Uniti di America, Fatti Tradurre e Pubblicare dall' Illustrissimo Signore Giacomo Leandro Cathcart. Livorno: Presso Pietro Meucci, 1804. 34 pages 16mo (pp. 3–17).

The Library of Congress has Jefferson's own copy.

1803

Republican Notes on Religion; and an Act Establishing Religious Freedom, Passed in the Assembly of Virginia in the Year 1786. By Thomas Jefferson, Esquire, President of the United States. Danbury: Printed by Thomas Rowe, 1803. 11 pages 16mo.

Message from the President of the United States, to Both Houses of Congress, at the Commencement of the Session. 17th October, 1803. Referred to the Committee of the Whole House on the State of the Union. [N. p., 1803.] 10 pages 8vo.

The Same. Printed by Order of the Senate. [N. p., 1803.] 10 pages 8vo.

Message from the President of the United States of America to Both Houses of Congress, at the Commencement of an Extraordinary Session held at the City of Washington on the 17th October, 1803. *In* Cobbett's Annual Register, IV: columns 887–891 (1803).

Discorsi del Signore Tommaso Jefferson, Presidente delli Stati Uniti di America. Washington, 17 Ottobre, 1803. *In* Discorsi del Signore Tommaso Jefferson, Presidente delli Stati Uniti di America, Fatti Tradurre e Pubblicare dall' Illustrissimo Signore Giacomo Leandro Cathcart. Livorno: Presso Pietro Meucci, 1804. 34 pages 16mo (pp. 18–34).

1804

Message from the President of the United States, Accompanying Sundry Documents Relative to a Delivery of Possession, on the 20th ultimo, by the Commissary of the French Republic, to the Commissioners of the United States of America, of the Territory of Louisiana. 16th January, 1804. Read and Ordered to Lie on the Table. [N. p., 1804.] 12 pages 8vo.

Message from the President of the United States to Both Houses of Congress, 8th November, 1804. Read and Ordered to Be Referred to the Committee of the Whole House on

the State of the Union. Washington City: Printed by William Duane & Son, 1804. 8 pages 8vo.

1805

Message from the President of the United States, Communicating Information in Part on the Subject of a Post Road from the City of Washington to New Orleans. In Pursuance of a Resolution of the House of the 31st December Last. 1st February, 1805, Referred to the Committee of the Whole House . . . Washington: Printed by William Duane & Son, 1805. 10 pages 8vo (Message, pp. 2, 3).

President's Speech [on his second inauguration]. Washington, 1805. 8 pages 8vo.

Reprinted in Thomas H. McKee's "Presidential Inaugurations." Washington, 1893. 166 pages 8vo (pp. 21–24).

Message from the President of the United States, Containing His Communication to Both Houses of Congress, at the Commencement of the First Session of the Ninth Congress. 3d December, 1805. Referred to a Committee of the Whole House on the State of the Union. Washington: A. & G. Way, Printers, 1805. 11 pages 8vo.

1806

Message from the President of the United States Respecting the Application of Hamet Caramalli, ex-Bashaw of Tripoli. January 13, 1806. Referred to Mr. Joseph Clay . . . City of Washington: A. & G. Way, Printers, 1806. 56 pages 8vo (Message, pp. 3–6).

Message from the President of the United States, Respecting the Violation of Neutral Rights, the Depredations on the Colonial Trade, and Impressments of American Seamen. January 17th, 1806 . . . City of Washington, 1806. 118 pages 8vo (Message, pp. 3, 4).

Message from the President of the United States, Communicating Discoveries Made in Exploring the Missouri, Red River, and Washita, by Captains Lewis and Clark, Doctor Sibley, and Mr. Dunbar; with a Statistical Account of the Countries Adjacent. February 19, 1806. Read, and Ordered to Lie on the Table. City of Washington: A. & G. Way, Printers, 1806. 171, 7 pages 8vo (Message, pp. 3, 4).

* The Same. Read in Congress, February 19, 1806. New York: Printed by Hopkins & Seymour, and sold by G. F. Hopkins, 1806. 128 pages 8vo.

Travels in the Interior Parts of America; Communicating Discoveries Made in Exploring the Missouri, Red River, and Washita, by Captains Lewis and Clark, Dr. Sibley, and Mr. Dunbar; with a Statistical Account of the Countries Adjacent. As Laid before the Senate, by the President of the United States, in February, 1806, and Never Before Published in Great Britain. London: R. Phillips, 1807. 24, 17–116 pages 8vo.

The Same. *In* Phillips, Sir Richard. A Collection of Modern and Contemporary Voyages and Travels. London, 1807. 8vo (Vol. VI, No. 4).

Lewis and Clarke's Expedition. *In* American State Papers. Indian Affairs. Washington, 1832. Folio (pp. 705–743).

Jefferson's Message occurs also in: Discoveries Made in Exploring the Missouri, etc. Natchez: Andrew Marschalk, 1806. 177 pages 8vo (pp. 3, 4); Monthly Anthology and Boston Review, 1806, III: p. 39 of Appendix: American State Papers, Boston: Munroe, Francis, & Parker, 1808 (pp. 29–40).

The message also occurs in the counterfeit publications of the travels of Lewis and Clark, of the following dates: Philadelphia: H. Lester, 1809; London: Longman, Hurst, Rees, and Orme, 1809, 309 pages 8vo; Baltimore: A. Mittenberger, 1812, 326 pages 12mo (Fisher); Philadelphia: J. Sharan, J. Maxwell, 1812, 300 pages 12mo (Fisher); Baltimore: P. Mauro, 1813, 262 pages 12mo (Fisher); Te Dordrecht: A. Blussé & Zoon, etc., 1806–1818, 3 vols. 8vo (III: 327) (Van Kampen); Dayton, O.: B. F. Ells, 1840, 240 pages 16mo (p. 2) (extracts only). The message will also be found in the collections cited above, p. 2 (except Ford) and in True American, by Joseph Coe, Concord, 1841.

Message from the President of the United States, Stating a Requisition Made by the Bey of Tunis on the Government of the United States. April 14, 1806. Read, and Referred to the Committee of Ways and Means. City of Washington: A. & G. Way, 1806. 4 pages 8vo.

Message from the President of the United States, Containing His Communication to Both Houses of Congress, at the Commencement of the Second Session of the Ninth Congress. 2d December, 1806. Printed by Order of the Senate. Washington City: Printed by William Duane, 1806. 12 pages 8vo.

The Same. Referred to a Committee of the Whole House on the State of the Union. City of Washington: A. & G. Way, Printers, 1806. 11 pages 8vo (Accompanying Docs., pp. 12–28).

Message from the President of the United States, Recommending the Suspension of the Act Passed at the Last Session of Congress, Intituled, "An Act to Prohibit the Importation of Certain Goods, Wares, and Merchandize." December 3, 1806. . . . City of Washington: A. & G. Way, Printers, 1806. 3 pages 8vo.

Secret Message Communicated to Congress on the Sixth of December, 1806. *In* An Inquiry into the Present State of the Foreign Relations of the Union, as Affected by the Late Measures of Administration. [Anonymous.] Philadelphia: Samuel F. Bradford, etc., 1806. 183 pages 8vo (pp. 181–183).

Dedication signed "Independent American."

1807

Message from the President of the United States, Transmitting Information Touching an Illegal Combination of Private Individuals Against the Peace and Safety of the Union, and a Military Expedition Planned by Them Against the Territories of a Power in Amity with the United States; with the Measures Pursued for Suppressing the Same; in Pursuance of a Resolution of the House of the Sixteenth Instant. Jan. 22, 1807. Referred to Mr. John Randolph, Mr. Boyle [et alia]. . . [Washington, 1807.] 16 pages 8vo.

Message on the Burr conspiracy. The Senate also printed 800 copies. A supplemental message was read in the Senate, January 26, 1807, and printed by A. & G. Way, 1807, 8 pages 8vo; and a second read January 28, also printed by Way, 1807, 4 pages 8vo. A third supplementary message was read February 10, 1807, and on November 23, 1807, a message transmitting a copy of the proceedings in the arraignment of Burr was delivered and printed by A. & G. Way, 1807, 554 pages 8vo.

Message from the President of the United States, Communicating Information of the Effect of Gunboats in the Protection and Defence of Harbours; of the Number Thought Necessary, and of the Proposed Distribution of Them among the Ports and Harbours of the United States, in Compliance with a Resolution of the House of the 5th Instant. February 10, 1807. Ordered to Lie on the Table. City of Washington: A. & G. Way, Printers, 1807. 11 pages 8vo (Message, pp. 1–6).

Message from the President of the United States, to Both Houses of Congress, at the Opening of the First Session of the Tenth Congress, on the Twenty-Seventh Day of October, One Thousand and Seven. Printed for the Senate. Washington City. Printed by R. C. Weightman, 1807. 10 pages 8vo.

The Same. October 27, 1807. Referred to a Committee of the Whole House on the State of the Union. City of Washington: A. & G. Way, Printers, 1807. 15 pages 8vo.

[Message, October 27, 1807.] *In* Cheetham, James. Peace or War? New York, 1807. 44 pages 8vo (pp. 34–40).

Message from the President of the United States, Transmitting a Copy of his Proclamation Interdicting the Harbours and Waters of the United States to British Armed Vessels, and Forbidding Intercourse with the Same: in Pursuance of a Resolution of the House of the 18th Instant. November

19, 1807. Read, and Ordered to Lie on the Table. City of Washington: A. & G. Way, Printers, 1807. 8 pages 8vo (Proclamation of July 2, 1807, pp. 5–8).

1808

Message from the President of the United States, Communicating Documents and Information Touching the Official Conduct of Brigadier-General James Wilkinson, in Pursuance of a Resolution of the House of Representatives of the Thirteenth Instant. January 20 1808 . . . City of Washington: A. & G. Way, Printers, 1808. 30 pages 8vo.

The message, without the accompanying documents, is printed in Colvin's Weekly Register, 1808, 1: 37–39.

Message from the President of the United States, Communicating Information of the Situation of Sundry Parcels of Ground in and Adjacent to the City of New Orleans. March 7, 1808. City of Washington: A. & G. Way, Printers, 1808. 4 pages 8vo.

The tract of land called the Batture.

Message from the President of the United States, Transmitting a Letter from the Secretary of State to Mr. Monroe on the Subject of the Attack on the Chesapeake; the Correspondence of Mr. Monroe with the British Government; and also Mr. Madison's Correspondence with Mr. Rose on the Same Subject. Printed by Order of the House of Representatives. City of Washington: A. & G. Way, Printers, 1808. 88 pages 8vo (Message, pp. 3–5).

Message from the President of the United States, Respecting the Execution of the Act for Fortifying the Ports and Harbours of the United States. March 25, 1808 . . . City of Washington· A. & G. Way, Printers, 1808. 4 pages 8vo.

Message from the President of the United States to Both Houses of Congress, at the Opening of the Second Session of the Tenth Congress, on the Eighth Day of November, 1808. Printed by Order of the Senate. Washington: Printed by R. C. Weightman, 1808. 12 pages 8vo [1,000 copies printed].

Message from the President of the United States to Both Houses of Congress, at the Commencement of the Second Session of the Tenth Congress. November 8, 1808. Received and in Part Read. City of Washington, D. C.: A. & G. Way, 1808. 11 pages 8vo [5.000 copies printed].

Message from the President of the United States, Communicating a Copy of His Proclamation Issued in Consequence of the Opposition in the Neighborhood of Lake Champlain to the Laws Laying an Embargo. November 30, 1808. Read, and Ordered to Lie on the Table. City of Washington: A. & G. Way, Printers, 1808. 7 pages 8vo.

Proclamation of April 19, 1808.

Correspondence between His Excellency Thomas Jefferson, President of the United States, and James Monroe, Esq., late American Ambassador to the Court of St. James. Boston: Printed and Sold by B. Parks, 1808. 8 pages 8vo.

1809

Message from the President of the United States, Communicating Certain Letters Which Passed between the British Sec. of State, Mr. Canning, and Mr. Pinkney. January 17, 1809. Printed by Order of the Senate. Washington City: Printed by R. C. Weightman, 1809. 32 pages 8vo (Message, pp. 3, 4).

The Same. Message from the President of the United States, Communicating Further Information in Relation to the Affairs of the United States with Great Britain. January 17, 1809. Ordered to Lie on the Table, and that 5,000 copies of the Message and Accompanying Documents be Printed for the Use of the Members. City of Washington: A. & G. Way, Printers, 1809. 28 pages 8vo (Message, p. 3).

Some supplementary correspondence was transmitted with a message of January 30.

1812

The Proceedings of the Government of the United States in Maintaining the Public Right to the Beach of the Mississipi [!], Adjacent to New Orleans, Against the Intrusion of Edward Livingston. Prepared for the Use of Counsel by Thomas Jefferson. New York: Published by Ezra Sargeant, 1812. 80 pages 12mo.

The Library of Congress has Jefferson's own copy, with manuscript notes in margins.

1814

Life of Captain Lewis. *In* Lewis, Meriwether, and Clark, William. History of the Expedition under the Command of Captains Lewis and Clark, to the Sources of the Missouri, thence across the Rocky Mountains and down the River Columbia to the Pacific Ocean. Performed during the Years 1804–5–6. By Order of the Government of the United States. Prepared for the Press by Paul Allen, Esquire. Philadelphia and New York. Bradford & Inskeep, etc., 1814. 2 vols. 8vo (I: vii–xxiii).

The life of Lewis was communicated to Paul Allen in a letter dated Monticello, August 18, 1813, and occurs first in this first authentic account of the expedition, written by Nicholas Biddle, and in the following reprints of the history: Dublin: J. Christie, 1817. 2 vols. 8vo (I: vii–xxvii); New York: F. P. Harper, 1893. 4 vols. 8vo (I: xv–xlii) (Elliott Coues); Chicago: A. C. McClurg & Co., 1902. 2 vols. 8vo. (I: xli–lvi) (Hosmer); New York: New Amsterdam Book Co., 1902. 3 vols. 12mo; New York: A. S. Barnes & Co., 1904. 3 vols. 12mo (I: xxvii–xlv), (McMaster); and reprinted separately by the Directors of the Old South Work, as Old South Leaflet No. 44, 1893. 16 pages 12mo.

1815

United States. Library of Congress. Catalogue of the Library of the United States. To Which Is Annexed a Copious Index Alphabetically Arranged. Washington: J. Elliot, 1815. 170, xxxii pages 4to.

This is the catalogue of the collection of about 7,000 volumes purchased from Jefferson, who compiled the catalogue, for $23,950, in 1815, after the destruction of the old library in 1814.

Sabin notes No. 15,565: "Catalogue of the library purchased by Congress from Thomas Jefferson, late President of the United States." No record of such a copy has been found in the Library of Congress.

1816

* Syllabus of an Estimate of the Merit of the Doctrines of Jesus, Compared with Those of Others. *In* Monthly Repository of Theology and General Literature, October, 1816.

See letter to Rush, April 21, 1803. The manuscript had been placed by Jefferson in the hands of Van der Kemp, who sent it to the Repository. Jefferson's fear that the authorship should become known was expressed in his letters to Van der Kemp of March 16 and May 1, 1817.

1817

Destutt de Tracy, Antoine Louis Claude, Comte de. A Treatise on Political Economy; to Which Is Prefixed a Supplement to a Preceding Work on the Understanding, or Elements of Ideology; with an Analytical Table, and an Introduction on the Faculty of the Will . . . Translated from the Unpublished French Original. Georgetown, D. C.: J. Milligan, 1817. 254 pages 12mo.

This work of Destutt de Tracy, whom Jefferson greatly admired, was revised and corrected by Jefferson and transmitted to Milligan for publication with a letter which is printed in the work.

The Soundness of the Policy of Protecting Domestic Manufactures; Fully Established by Alexander Hamilton, in His Report to Congress on the Subject, and by Thomas Jefferson in His Letter to Benjamin Austin. . . . Philadelphia: Printed by J. R. A. Skerrett for the Philadelphia Society for the Promotion of American Manufactures, 1817. 24 pages 8vo.

Jefferson's letter, Monticello, January 9, 1816, appears on pp. 22–24 and also in Frederick List's "Outlines of American Political Economy." Philadelphia: Samuel Parker, 1827. 40 pages 8vo (37–39).

1818

Wirt, William. Sketches of the Life and Character of Patrick Henry. Philadelphia: James Webster, 1818. 427 pages 8vo.

"Mr. Jefferson, too, has exercised his well-known kindness and candour on this occasion; having not only favoured the author with a very full communication in the first instance; but assisted him, subsequently and repeatedly, with his able council in reconciling apparent contradictions and clearing away difficulties of fact." Preface, pp. ix, x. See Jefferson's letters to Wirt, especially those of September 4 and 29, October 8, and November 12, 1816.

1820

Maine. Constitutional Convention, 1819. Article VIII. Literature. *In* The Debates, Resolutions, and Other Proceedings of the Convention of Delegates Assembled at Portland on the 11th, and Continued until the 29th Day of October, 1819, for the Purpose of Forming a Constitution for the State of Maine To Which Is Prefixed the Constitution Taken in Convention. By Jeremiah Perley. Portland: A. Shirley, Printer, 1820. 301 pages 12mo (Article VIII, p. 21).

Jefferson was the author of this article, See Maine Historical Society Collections VII: 239–242 (1876). See also statement of Senator Frye, then a member of the House of Representatives, in Congressional Record, 45th Cong., 2d Sess. April 13, 1878.

1822

Sanderson, John. George Wythe. *In his* Biography of the Signers, II: 155–180 (1822).

Jefferson's contribution to this biography is acknowledged on page 179. Compare "Writings of Thomas Jefferson" (Jeff. Mem. Assoc. ed.), I: 61, and letter to Sanderson, August 31, 1820, I: 165–170.

1829

Reports of Cases Determined in the General Court of Virginia from 1730 to 1740, and from 1768 to 1772. By Thomas Jefferson. Charlottesville: F. Carr & Co., 1829. 145 pages 8vo.

A volume of legal reports, edited by him, but issued after his death. In addition to his work of editing, the following are his writings "Howell *v.* Netherland, pp. 90–96; "Godwin et al. *v.* Lunan, pp. 96–108; "Whether Christianity Is a Part of the Common Law," pp. 137–142.

President Jefferson's Library. A Catalogue of the Extensive and Valuable Library of the Late President Jefferson (Copied from the Original Ms., in His Handwriting, as Arranged by Himself), to Be Sold at Auction, at the Long Room, Pennsylvania Avenue, Washington City by Nathaniel P. Poor, on the [27th] February, 1829. 14 pages 8vo.

931 titles. The sale continued several days.

1832

Mr. Jefferson's Opinion, April 4, 1792 [Respecting the Representation Bill, Negatived by the President, April, 1792]. *In* United States House of Representatives. Representative Bill, 1792. Opinions of the Secretaries of State, Treasury, and War, and Attorney-General. [Washington, 1832] 13 pages 8vo (pp. 1–6). Caption title. 22d Cong., 1st Sess., H. of R. Ex. Doc. 234.)

Opinion of Thomas Jefferson, Secretary of State, on the Bank of the United States. *In* Clarke, M. St. Clair, & Hall, D. A. [compilers] Legislative and Documentary History of the Bank of the United States; Including the Original Bank of North America. Washington Gales & Seaton, 1832. 808 pages 8vo (pp. 41–44).

Printed also in William Macdonald's "Select Documents Illustrative of the History of the United States, 1776–1861." New York Macmillan, 1898. 465 pages 8vo (pp. 76–81).

1838

*An Exposition of the Course and Principles of the National Administration in Relation to the Custody of the Public Moneys. . . , Philadelphia, 1838.

242, Anderson Sale, November 17 & 18, 1903.

1843

* Story, Joseph. Commentaire sur la Constitution Fédérale des États-Unis. . . . Traduit du Commentaire Abrégé de Joseph Story, et Augmenté des Observations de MM. Jefferson, Rawle, De Tocqueville, etc., et des Notes sur la Jurisprudence et l'Organisation Judiciaire, par P. Odent. Paris, 1843. 2 vols. 8vo.

In the British Museum Catalogue.

* Statistical Tables and Remarks . . . on the Economy and Management of Farms in the United States. *In* Washington, George. Letters on Agriculture, etc., 1847. 8vo.

In the library of the British Museum.

1851

An Essay towards Facilitating Instruction in the Anglo-Saxon and Modern Dialects of the English Language. For the Use of the University of Virginia. Printed by Order of the Board of Trustees for the University of Virginia. New York. John F. Trow, 1851. 43 pages 4to.

Construction of the Powers of the Senate, with Respect to their Agency in Appointing Ambassadors, etc , and Fixing the Grades. April 24, 1790. *In* Adams, John. Works. Boston, 1851, III: 575, 576.

1856

Early History of the University of Virginia, as Contained in the Letters of Thomas Jefferson and Joseph C. Cabell. Hitherto Unpublished; with an Appendix, Consisting of Mr. Jefferson's Bill for a Complete System of Education, and Other Illustrative Documents; and an Introduction, Comprising a Brief Historical Sketch of Joseph Cabell. Richmond: John William Randolph, 1856. xxxvi, 528 pages 8vo. (Bill for Establishing a System of Public Education [1817], pp. 413–427).

1875

Gov. Jefferson to the Governor of Detroit. July 22, 1779. *In* Virginia. Calendar of Virginia State Papers and Other Manuscripts, 1652–1781, Preserved in the Capitol at Richmond. Arranged and Edited by William P. Palmer. . . . Richmond: R. F. Walker, 1875. Vol. I. 613 pages 4to (pp. 321–324).

1886

Canons of Etiquette to Be Observed by the Executive. *In* Madison, Dorothy Payne. Memoirs and Letters of Dolly Madison. Boston: Houghton, Mifflin, & Co., 1886. 210 pages 12mo (pp. 30–32).

1890

Opinion of the Secretary of State. August 28, 1790 [in Reply to Washington's note of August 27, 1790, referring to conduct of the United States in the event of war between Great Britain and Spain].

Heads of Consideration on the Navigation of the Mississippi for Mr. Carmichael, 22 August, 1790.

Heads of Consideration on the Conduct We Are to Observe in the War between Spain and Great Britain, and particularly Should the Latter Attempt the Conquest of Louisiana and the Floridas. [12 July, 1790.]

In The United States and Spain in 1790. An Episode in Diplomacy Described from Hitherto Unpublished Sources. With an Introduction by Worthington Chauncey Ford. Brooklyn: Historical Printing Club, 1890. 109 pages 8vo (pp. 56–67).

1902

The Jefferson Bible; the Life and Morals of Jesus of Nazareth Extracted Textually from the Gospels, together with a Comparison of His Doctrines with Those of Others. By Thomas Jefferson. . . . St Louis, etc.: N. D Thomson Publishing Co [1902]. 168 pages 12mo.

This edition contains only the English text.

The Life and Morals of Jesus of Nazareth, Extracted Textually from the Gospels in Greek, Latin, French, and English, by Thomas Jefferson. With an Introduction [by Cyrus Adler]. Washington: Government Printing Office, 1904.

Facsimile. 9,000 copies printed as 58th Cong., 2d Sess., H. of R. Doc. No. 755.

The Thomas Jefferson Bible, Being, as Entitled by Him, "The Life and Morals of Jesus of Nazareth, Extracted Textually from the Gospels of Matthew, Mark, Luke, and John." With a Valuable Appendix of Biblical Facts. Chicago: George W. Ogilvie & Co. [1904].

The original contains Greek, Latin, French, and English. This contains only English text.

1903

The Complete Anas of Thomas Jefferson; Edited by Franklin B. Sawvel, Ph. D., New York: The Round Table Press, 1903. 283 pages 8vo.

1904

Documents Relating to the Purchase and Exploration of Louisiana. I. The Limits and Bounds of Louisiana. By Thomas Jefferson. II. The Exploration of the Red, the Black, and the Washita Rivers. By William Dunbar. Printed from the Original Manuscripts in the Library of the American Philosophical Society and by Direction of the Society's Committee on Historic Documents. Boston: Houghton, Mifflin, & Co., 1904. Var. pag. 8vo.

Reviewed in The Dial, XXXVII: 205–207 (1904); in The Reader, IV: 472 (1904).

PART II.—BOOKS AND ARTICLES IN MAGAZINES RELATING TO THOMAS JEFFERSON

1786

Swanwick, John. Considerations on an Act of the Legislature of Virginia Entitled An Act for the Establishment of Religious Freedom. [Anonymous.] Philadelphia: Robert Aitkin, 1786. 26 pages 12mo.

Gives text of Jefferson's Act and condemns it as subversive of all religion.

1787

Calonne, Charles Alexander de. Lettre Addressée à M. Jefferson, Ministre Plénipotentiaire des États-Unis de l'Amérique. Fontainebleau, October 22, 1786. *In* Clavière, Étienne & Brissot. De la France et des États Unis, ou l'Importance de la Révolution de l'Amérique pour le Bonheur de la France. Londres: 1787. 8vo (pp. 330–336).

In translation. London: Longmans, 1788 (pp. 310–315).

1792

*Hamilton, Alexander The Politics and Views of a Certain Party Displayed. Printed in the Year 1792. 36 pages 8vo.

The "Certain Party" is Jefferson. Ford, (Bibliographia Hamiltoniana p. 39) attributes the authorship to W. L. Smith.

Massachusettensis [pseudonym]. Strictures and Observations upon the Three Executive Departments of the Government of the United States: Calculated to Shew the Necessity of Some Change Therein, that the Public May Derive That Able and Impartial Execution of the Powers Delegated, upon Which Alone Their Happiness at Home, and Their Respectability Abroad, Must Materially Depend. Printed in the United States of America, 1792. 32 pages 8vo.

Anti-Jefferson.

1796

The Federalist, Containing Some Strictures upon a Pamphlet Entitled "The Pretensions of Thomas Jefferson to the Presidency Examined, and the Charges against John Adams Refuted," Which Pamphlet Was First Published in the Gazette of the United States, in a Series of Essays under the Signature of "Phocion." Part I. Philadelphia, 1796. 48 pages 12mo.

The Same. Part II. Republished from the Gazette of the United States and the New York World, by Mathew Carey. Philadelphia, 1796. 27 pages 12mo.

See the following entry.

Smith, William Loughton. The Pretensions of Thomas Jefferson to the Presidency Examined; and the Charges against John Adams Refuted. Addressed to the Citizens of America in General; and Particularly to the Electors of the President. [Part I, Anonymous.] United States, 1796. 64 pages 8vo.

The Same. Part II. United States, November, 1796. 42 pages 8vo.

A reply to an article signed "Hampden," in a Richmond paper, proposing Jefferson for the Presidency.

"Ascanius" [pseudonym]. The Pseudo Patriot. *In* The Antigallican; or, the Lover of His Own Country. Philadelphia: William Cobbett, 1797. 82 pages 8vo (pp. 45–55).

Jefferson from a Federal point of view. The Antigallican is attributed to both Lowell and William Cobbett.

1800

An Address of the Democratic Republican Corresponding Committee of New Castle County, Delaware, to the People of That County. N. p., 1800. 24 pages 8vo. Signed "George Read *et al.*"

A pro-Jefferson election tract.

"Americanus" [pseudonym]. Address to the People of the United States, with an Epitome and Vindication of the Public Life and Character of Thomas Jefferson. Philadelphia: James Carey, 1800. 32 pages 8vo.

Signed "Americanus" and attributed, with some ground, to John Beckley, clerk to the Virginia Assembly, clerk to Congress in Philadelphia for eight years, friend of Jefferson, and appointed by him first Librarian of Congress in 1801. Beckley had the only copy in America of Paine's "Rights of Man," which he loaned to Jefferson, requesting him to send it to J. B. Smith, whose brother, S. H. Smith printed Jefferson's letter of transmission with his edition of Part I. See Jefferson to Washington, Philadelphia, May 8, 1791, and Conway's "Life of Paine," 1892, I: 291.

Bishop, Abraham. Connecticut Republicanism. An Oration on the Extent and Power of Political Delusion, Delivered in New Haven on the Evening Preceding the Public Commencement, September, 1800. New Haven, 1800. 64 pages app.

General defence of Jefferson, including a vindication against the charge of atheism. The Library of Congress has Jefferson's own copy.

Black, John. Address to the Federal Republicans of Burlington County, Recommending to Them to Support the Present Members in the Legislature from That County, at the Ensuing Election, as Friendly to the Re-Election of President Adams and Governor Howell. [Anonymous.] Trenton: Sherman, Mershon, & Thomas, 1800.

Turns opinions of Adams expressed by Jefferson against Jefferson's election.

Callender, James Thompson. The Prospect Before Us. Richmond: M. Jones, 1800. 2 volumes in 3 parts, 8vo.

A severe attack on the Federalists. Young and Minns charged that Jefferson paid Callender $50 for writing the work. See Jefferson's letters to Callender, September 6 and October 6, 1799.
"The Prospect Before Us" was one of the works specifically mentioned in the Debates in Congress as a reason for not purchasing Jefferson's library.

Clinton, De Witt. A Vindication of Thomas Jefferson against the Charges Contained in a Pamphlet Entitled, "Serious Considerations, etc." By "Grotius" [pseudonym]. New York: David Denniston, 1800. 47 pages 8vo.

The Library of Congress has Jefferson's copy, in which the author's name is inserted in Jefferson s hand.
For reply to the pamphlet by Linn, see below.

Coxe Tench. Strictures upon the Letter Imputed to Mr. Jefferson, Addressed to Mr. Mazzei. N. p. Printed June, 1800. 12 pages 12mo.

The Library of Congress has Jefferson's copy, in which the author's name is supplied in Jefferson's hand.

Coxe, Tench. To the Republican Citizens of the State of Pennsylvania. Lancaster, 1800. 16 pages 12mo N. t. p.

The Library of Congress has Jefferson's copy.
A pro-Jefferson election tract.

De Saussure, Henry W. Address to the Citizens of South Carolina, on the Approaching Election of President and Vice-President of the United States, by "A Federal Republican." Charleston, 1800. 34 pages 8vo.

The Library of Congress has Jefferson's copy, in which the author's name is inserted in Jefferson's hand.

De Saussure, Henry W. Answer to a Dialogue Between a Federalist and a Republican: First Inserted in the Newspapers in Charleston, and Now Republished at the Desire of a Number of Citizens. Charleston: W. P. Young, 1800. 36 pages 8vo.

To demonstrate "the impropriety of electing Mr. Jefferson to the office of President."

Dickins, Asbury. The Claims of Thomas Jefferson to the Presidency Examined at the Bar of Christianity. By a Layman. Philadelphia: A. Dickins, 1800. 54 pages 8vo.

Attributed also to William Brown, Sabin, 8,573.

Hamilton, Alexander. Letter from Alexander Hamilton Concerning the

Public Conduct and Character of John Adams, Esq., President of the United States. New York: J. Lang, 1800. 54 pages 8vo.

The Library of Congress has Jefferson's own copy.

Hamilton explains the method adopted to accomplish the primary object of the Federalists, the defeat of Jefferson, in attempting to give Pinckney an equal chance with Adams for the Presidency. Comments on the narrow margin by which the Republicans lost the Presidency. Pinckney replied in "A Few Remarks on Mr. Hamilton's Late Letter." Baltimore, 1800.

Linn, William. Serious Considerations on the Election of a President: Addressed to the Citizens of the United States. New York: John Furman. 36 pages 8vo.

The Library of Congress has Jefferson's own copy, in which the author's name is supplied in Jefferson's handwriting.

"Marcus Brutus" [pseudonym]. Serious Facts Opposed to "Serious Considerations"; or, The Voice of Warning to Religious Republicans. New York [?]: October, 1800. 16 pages 8vo.

Mason, John Mitchell. The Voice of Warning to Christians on the Ensuing Election of a President of the United States. New York: G. F. Hopkins, 1800. 40 pages 8vo.

On the Election of the President of the United States. XII. To the Citizens of the United States, and Particularly to Those Who Were Not Born Therein. [Anonymous.] Signed "Republican." N. p., 1800. 8 pages 8vo.

The alien laws as an argument for Jefferson's election.

A Test of the Religious Principles of Mr. Jefferson; Extracted (Verbatim) from His Writings. Easton: Reprinted by Perrin Smith, 1800. 6 pages 8vo. Originally, Philadelphia: Robert T. Rawle, 1800. 10 pages 8vo.

To the Citizens of the United States, and Particularly to the Citizens of New York, New Jersey, Delaware and Pennsylvania, Maryland and North Carolina, on the Propriety of Choosing Republican Members to Their State Legislatures, at the Ensuing Elections, in Order to Secure the Election of Electors of a President at the Approaching Election for That Important Office. State of New York: March 8, 1800. 4 pages 8vo.

Signed, "Republican Farmer."

To the Republican Citizens of the State of Pennsylvania. Lancaster, 1800. 16 pages 12mo. No title-page.

Signed, "Tench Coxe et al."

* Vindication of the Public Life and Character of Thomas Jefferson. Richmond, Va., 1800.

In the library of the American Antiquarian Society.

A Vindication of the Religion of Mr. Jefferson, and a Statement of His Services in the Cause of Religious Liberty. By a Friend to Real Religion. Baltimore: W. Pechin, 1800. 21 pages 8vo. *In* Jefferson, Thomas. Notes on the State of Virginia. Baltimore, 1800.

* Wortman, Tunis. A Solemn Address to the Christians and Patriots upon the Approaching Election of a President of the United States, in Answer to a Pamphlet Entitled "Serious Considerations, etc." New York: Printed by David Denniston, 1800 [?]. 36 pages 8vo.

In the libraries of the New York Historical Society and of the Boston Athenæum.

1801

Address to the Well-Disposed, Reflecting and Unprejudiced Freeholders of West-Chester County, Recommending the Support of Stephen Van Rensselaer as Governor, and of James Watson as Lieutenant-Governor, at the Ensuing Election. [Anonymous.] New York: New York Gazette, 1801. 32 pages 8vo.

The Library of Congress has Jefferson's own copy.

While written for the local cause, for the most part an attack on Jefferson and his policy.

Bishop, Abraham. Oration Delivered in Wallingford, on the 11th of

March, 1801, before the Republicans of the State of Connecticut, at Their General Thanksgiving for the Election of Thomas Jefferson to the Presidency, and of Aaron Burr to the Vice-Presidency, of the United States of America. New Haven: William W. Morse, 1801. 111 pages 8vo.

The Library of Congress has Jefferson's own copy.

An Appendix contains Jefferson's inaugural.

Bushnell, D. General Principles and Construction of a Sub-Marine Vessel, Communicated by D. Bushnell, of Connecticut, the Inventor, in a Letter of October, 1787, to Thomas Jefferson, then Minister Plenipotentiary of the United States at Paris. *In* Nicholson's Journal, IV: 229–235 (1801).

Cobbett, William. Porcupine's Works Containing Various Writings and Selections Exhibiting a Faithful Picture of the United States of America; of Their Government, Laws, Politics, and Resources; of the Characters of Their Presidents, etc. London: Cobbett & Morgan, 1801. 12 vols. 8vo.

Volume XII particularly contains extracts from the American papers concerning Jefferson's election. An article on Jefferson's character consists of extracts from William L. Smith's "Pretensions of Thomas Jefferson to the Presidency."

Coleman, William. An Examination of the President's Reply to the New Haven Remonstrance. With an Appendix Containing the President's Inaugural Speech, the Remonstrance and Reply; Together with a List of Removals from Office, and New Appointments Made Since the Fourth of March, 1801. New York: George F. Hopkins, 1801. 68 pages 8vo.

Examination signed "Lucius Junius Brutus" [William Cranch ?].

* A Concise Account of the Life of Thomas Jefferson. To Which is Annexed the Speech He Delivered at His Inauguration, 4th March, 1801. Philadelphia: G. Helmbold, Jr., 1801. 40 pages 12mo.

In the libraries of the American Antiquarian Society and of the British Museum.

* Cursory Reflections on the Consequences Which May Ensue, Should Mr. Jefferson and Mr. Burr Have Equal Votes both from the Electors and States. New York: Furman & Loudon, 1801. 25 pages 12mo.

In the library of Harvard University.

*"Democraticus"[pseudonym]. The Jeffersoniad; or, An Echo to the Groans of an Expiring Faction. [N. p.], March 4, 1801. 12mo.

In the library of the New York Historical Society.

Dwight, Theodore. An Oration, Delivered at New Haven on the 7th of July, A. D. 1801, before the Society of the Cincinnati, for the State of Connecticut, Assembled to Celebrate the Anniversary of American Independence. Hartford: Hudson & Goodwin, 1801. 43 pages 8vo.

A criticism of Jefferson's inaugural address, the pro-French tendencies, and reply to Republican slanders on the State of Connecticut.

"Epaminondas"; originally published in numbers in the New York Gazette. New York: John Lang, 1801. 17 pages 8vo.

An address to the Federal members of the House, severe in criticism of Jefferson, and urging the election of Burr.

Griswold, Stanley. Overcoming Evil with Good. A Sermon Delivered at Wallingford, Connecticut, March 11, 1801, before a Numerous Collection of the Friends of the Constitution, of Thomas Jefferson, President, and of Aaron Burr, Vice-President of the United States. Hartford: Elisha Babcock, 1801. 36 pages 8vo.

The Library of Congress has Jefferson's copy.

Leland, John. A Storke [read "stroke"] at the Branch. Containing Remarks on Times and Things. Hartford: Elisha Babcock, 1801. 24 pages 12mo.

Expressing satisfaction at the election of Jefferson, comment on Adams's absence from the inauguration, and an epitome of the advantages expected through Jefferson's administration. Leland was prominently associated with the presentation of the Great Cheese to Jefferson.

"Leonidas" [pseudonym]. A Reply to Lucius Junius Brutus's Examination of the President's Answer to the New Haven Remonstrance, with an Appendix Containing the Number of Collectors, Naval Officers, Surveyors, Supervisors, District Attorneys and Marshals in the United States, Showing How Many Incumbents Are Republicans and How Many Are Federalists. New York: Denniston & Cheetham, 1801. 65 pages 8vo.

The Library of Congress has Jefferson's own copy.

* Mr. Jefferson, Vice-President of the United States of America. *In* Public Characters of 1800–1801. London: Richard Phillips, 1801 (pp. 200–225).

Pagination from Library of Congress copy. London, 1807.
Cheetham refers to this article for facts relating to Jefferson in his "Narrative." The article is published, with Jefferson's first inaugural address, in "Public Characters; or, Contemporary Biography." Baltimore: Bonsal & Niles, 1803. 496 pages 8vo (pp. 195–224). The Baltimore edition consists of a selection from the first four volumes of the English "Public Characters."

* Nichols [William of Massachusetts ?]. Jefferson and Liberty; or, Celebration of the Fourth of March. A Patriotic Tragedy: A Picture of Perfidy of Corrupt Administration. In Five Acts. Boston: 1801. 28 pages 8vo.

Sabin, 55,187.

Political Intolerance; or, The Violence of Party Spirit; Exemplified in a Recent Removal from Office: With a Comment upon Executive Conduct, and an Ample Refutation of Calumny; in a Sketch of the Services and Sacrifices of a Dismissed Officer. By One of the American People. Boston: B. Russell, 1801. 36 pages 12mo.

"A Dismissed Officer": Winthrop Sargent, Governor of Mississippi.

"Tullius Americanus" [pseudonym]. Strictures on a Pamphlet Entitled "An Examination of the President's Answer to the New Haven Remonstrance, Signed 'Lucius Junius Brutus,' with Appendix, Containing Number of Collectors, Naval Officers, Surveyors, Supervisors, District Attorneys, Marshals in the United States, Showing How Many Incumbents Are Republicans and How Many Are Federalists. By 'Leonidas'." Albany, 1801. 58 pages 8vo.

Attributed to Abraham Bishop.

* Wortman, Tunis. An Address to the Republican Citizens of New York on the Inauguration of Thomas Jefferson, President of the United States. Delivered on the 4th of March, 1801. New York, 1801.

Brinley.

1802

"Ajax" [pseudonym] Address of Ajax to James A. Bayard, Esq., dated March 25, 1802. N. p. 1802. 7 pages 8vo.

From the American Literary Advertiser. Defending Jefferson against Bayard's speech in the House of Representatives, February, 1802.

Bailey, Theodorus. Authentic Information Relative to the Conduct of the Present and Last Administrations of the United States; Earnestly Recommended to the Attentive Perusal of Every Thinking Man in the Community. Wilmington: Bonsal & Niles, 1802. 32 pages 12mo.

Signed "A Friend to Liberty." A pro-Jefferson tract.

Callender, James Thompson. Letters to Alexander Hamilton, King of the Feds., Ci-devant Secretary of the Treasury of the United States of America, Inspector-General of the Standing Armies Thereof, Councillor at Law, etc. Being Intended as a Reply to a Scandalous Pamphlet Lately Published under the Sanction, It Is Presumed, of Mr. Hamilton, and Signed with the Signature of "Junius Philænus." New York: Richard Reynolds, 1802. 64 pages 8vo.

See Ford's Bibliographia Hamiltoniana, p. 67.

Cheetham, James. An Antidote to John Wood's Poison. By "Warren" [pseudonym]. New York: Den-

niston & Cheetham, 1802. 63 pages 8vo.

Reply to "Wood's Narrative." A strong defence of Jefferson.

Cheetham, James. A Narrative of the Suppression by Colonel Burr, of the History of the Administration of John Adams, Late President of the United States, Written by John Wood. . . . To Which Is Added a Biography of Thomas Jefferson . . . and of General Hamilton: With Strictures on the Conduct of John Adams, and on the Character of General C. C. Pinckney. Extracted Verbatim from the Suppressed History. By a Citizen of New York. New York: Denniston & Cheetham, 1802. 72 pages 12mo.

Biography of Jefferson, pp. 46–52.

Cheetham, James. A View of the Political Conduct of Aaron Burr, Esq., Vice-President of the United States. By the Author of the "Narrative." New York: Denniston & Cheetham, 1802. 120 pages 8vo.

Pertains to Jefferson's election, and exhibits Burr's letter to Gen. S. Smith, of Maryland, December 16, 1800, in which Burr affects to decline a competition with Jefferson.

Colvin, John B. Republican Economy; or, Evidences of the Superiority of the Present Administration Over That of John Adams. Together with a Correct View of the Late Sale of Bank Stock. Fredericktown, Md., 1802. 12 pages 12mo.

The Library of Congress has Jefferson's copy.

Colvin, John B. Republican Policy; or, the Superiority of the Principles of the Present Administration Over Those of Its Enemies, Who Call Themselves Federalists; Exemplified in the Late Cession of Louisiana. Fredericktown, Md., 1802. 23 pages 8vo.

Evans, Thomas. A Series of Letters, Addressed to Thomas Jefferson, Esq., President of the United States, Concerning His Official Conduct and Principles. With an Appendix of Important Documents, and Illustrations. By "Tacitus." Philadelphia: E. Bronson, 1802. 127, 45 pages 12mo.

A Federalist tract.

Foster, John. An Oration, Delivered in the White Meeting-House, Stonington Borough, on the Fifth Day of July, 1802 (the Fourth Being Sunday.) Stonington: S. Trumbull, 1802. 16 pages 12mo.

Lauds Jefferson as "that son of liberty."

Hamilton, Alexander. An Examination of the President's Message at the Opening of Congress, December 7, 1801. Revised and Corrected by the Author. New York: New York Evening Post, 1802. 127 pages 8vo.

Appeared in the "Evening Post," signed "Lucius Crassus." Reprinted with the message.

Henderson, George. A Short View of the Administrations in the Government of America under the Former Presidents, the Late General Washington and John Adams; and of the Present Administration under Thomas Jefferson: With Cursory Observations on the Present State of the Revenue, Agriculture, Commerce, Manufactures, and Population of the United States. London: J. Hatchard, 1802. 72 pages 8vo.

Johnson, ———. A Letter to Thomas Jefferson, President of the United States. By "Junius Philænus" [pseudonym]. New York: P. R. Johnson, 1802. 64 pages 8vo.

Lincoln, Levi. A Farmer's Letters to the People. Philadelphia: Robert Johnson, 1802. 95 pages 8vo.

A general defence of Jefferson, by the Attorney-General, against the pamphleteers.

Smith, William. Character of Mr. Jefferson, Extracted from the Letters of "Phocion," Written by William Smith, Esq., of South Carolina, Long a Member of Congress, and Lately American Minister to the Court of Portugal. *In* Cobbett's Annual Register, 1: 961–972 (1802).

Webster, Noah. An Address to the President of the United States on the Subject of His Address. *In his*

Miscellaneous Papers on Political and Commercial Subjects. New York: E. Belden & Co., 1802. 227, 48 pages 8vo (pp. 1–76).

Wood, John. A Correct Statement of the Various Sources from Which the History of the Administration of John Adams Was Compiled, and the Motives for Its Suppression by Colonel Burr: With Some Observations on a Narrative, by a Citizen of New York. New York: For the Author, G. F. Hopkins, 1802. 49 pages 8vo.

A reply to Cheetham.

Wood, John. The History of the Administration of John Adams, Esq., Late President of the United States. By John Wood, Author of the "History of Switzerland, and Swiss Revolution." New York: Printed 1802. 500 pages 8vo.

A virulent party attack for use in the Presidential campaign of 1800. Suppressed until 1802. Most copies destroyed. Reprinted as "The Suppressed History," etc., with notes by John Henry Sherburne, Philadelphia, 1846. For particulars see New York Evening Post, June 2, 1802.

1803

Austin, Benjamin, Jr. Constitutional Republicanism in Opposition to Fallacious Federalism, as Published Occasionally in the Independent Chronicle under the Signature of "Old-South;" To Which Is Added a Prefatory Address to the Citizens of the United States, Never Before Published. Boston: Adams & Rhoades, Editors of the Independent Chronicle, 1803. 327 pages 8vo.

Brown, Charles Brockden. Monroe's Embassy; or, The Conduct of the Government in Relation to Our Claims to the Navigation of the Mississippi, Considered. Philadelphia and Washington: John Conrad & Co., 1803. 57 pages 8vo.

Signed "Poplicola."

Burk, John Daly. An Oration Delivered on the Fourth of March, 1803, at the Court House in Petersburg, to Celebrate the Election of Thomas Jefferson and the Triumph of Republicanism. Printed at the Request of the Committee. 18 pages 12mo.

The Library of Congress has Jefferson's copy.

Cheetham, James. Nine Letters on the Subject of Aaron Burr's Political Defection, with an Appendix. New York: Denniston & Cheetham, 1803. 139 pages 8vo.

An examination of Burr's conduct in the matter of the election of Jefferson in Congress.

Granger, Gideon. A Vindication of the Measures of the Present Administration. By Algernon Sidney [pseudonym]. Taken from the National Intelligencer. Washington: Samuel H. Smith, 1803. 20 pages 8vo.

The Library of Congress has Jefferson's copy. (Other editions, 1803, Hartford and Trenton.)

Grymes, Philip. [Letter] to Gabriel Jones [July 20, 1803] on His Attempt to Impeach the Honesty of Jefferson. [N. p., 1803?] One leaf, folio.

The Library of Congress has Jefferson's copy.

Signed "Veritas." Jones published a *"Refutation." Winchester, [1803?] In the Boston Athenæum Library.

Thacher, Stephen. An Oration, Pronounced at Kennebunk, District of Maine, on the Anniversary of American Independence, July 4, 1803. Boston: David Carlisle, 1803. 24 pages 8vo.

The Library of Congress has Jefferson's own copy.

Lauds Jefferson as author of the Declaration, commends the wisdom of his measures, and defends him from censure for placing a foreigner (Gallatin) at the head of the Treasury.

Van Ness William P. An Examination of the Various Charges Exhibited against Aaron Burr, Esq., Vice-President of the United States; and a Development of the Character and Views of His Political Opponents. By "Aristides" [pseudonym]. New York: Ward & Gould, 1803. 118 pages 8vo.

Defends the transfer of the Van Ness vote to Burr in the election of 1801.

1804

An Address to the People of Massachusetts on the Choice of Electors for President and Vice-President. [Anonymous.] [N. p.] 1804. 16 pages 8vo.

Favoring the re-election of Jefferson.

An Appendix to Aristides' Vindication of the Vice-President of the United States, by a Gentleman of North Carolina, Proving that General Hamilton at the Last Presidential Election Exerted All His Influence to Support Mr. Jefferson in Opposition to Mr. Burr. Virginia: Printed and for Sale by the Booksellers in This State, 1804. 20 pages 8vo.

Bache, Benjamin Franklin. To the Democratic Republican Electors of the State of Pennsylvania. [N. p.] 1804. Folded sheet.

In favor of the re-election of Jefferson.

Bishop, Abraham. Oration in Honour of the Election of President Jefferson and the Peaceable Acquisition of Louisiana, Delivered at the National Festival in Hartford on the 11th of May, 1804. Hartford: General Committee of Republicans, 1804. 24 pages 8vo.

Cheetham, James. Letters on Our Affairs with Spain. New York: The Author, 1804. 59 pages 8vo.

The Library of Congress has the author's presentation copy to Jefferson.
On Jefferson's attempts, through Pinckney, to vindicate the rights of American citizens to property condemned by Spain, the interdiction of the right of deposit at New Orleans, and the conduct of Yrujo.

Cheetham, James. A Reply to Aristides. New York: The Author, 1804. 134 pages 8vo.

That is a reply to Van Ness's Examination of the Charges against Aaron Burr," and a defence of Jefferson in the matter of the election of 1801.

Colvin, John B. A Candid View of Facts, in a Letter from John B. Colvin to a Federal Friend. Frederick-Town (Md.): Republican Advocate, 1804. 48 pages 16mo.

The Library of Congress has Jefferson's copy.
Comparison of administration of Adams with that of Jefferson, defence of Jefferson on score of removals, remission of Callender's fine, Paine warship episode, sale of bank stock, etc.

"Curtius" [pseudonym]. A Defence of the Measures of the Administration of Thomas Jefferson. By "Curtius." Taken from the National Intelligencer. Washington: Samuel H. Smith, 1804. 136 pages 8vo.

Sabine, 18,070, credits this to John Taylor.

Dennie's Portfolio, IV, 1804.

This volume, particularly, contains a bitter Federal view of Jefferson in "Memorabilia Democratica" running through the volume, and a mock "Fragment of a Journal" of Jefferson (p. 262).

Fairplay, Oliver [pseudonym]. Proposals by Oliver Fairplay [pseudonym] for Publishing the Private and Public Life of the First Consul. Philadelphia, 1804. 1 leaf, folded 8vo.

This pamphlet is entered by Jefferson in a collection of his pamphlets as "Bache s Proposals for Publishing the Life of the First Consul (Lieb)." Sabin, 35,913, enters it among the Jefferson titles.

* Jefferson and Burr against the Clinton and Livingston Combination (Handbill by "The Voice of Truth," March [?], 1804, Asserting by Means of a Letter of David Thomas, that President Jefferson Regarded Burr and Lewis, the Candidates for Governor, as Equal in Republicanism and Integrity). Albany [?], 1804. 1 folded leaf.

In the New York Public Library. New York Election Broadsides, 22.

Moore, Clement Clarke. Observations upon Certain Passages in Mr. Jefferson's "Notes on Virginia," Which Appear to Have a Tendency to Subvert Religion and Establish a False Philosophy. New York, 1804. 32 pages 8vo.

The reference is to the 3d American edition of the "Notes." See also Dennie's Portfolio, IV: 244, 245, 250–252, 268, 269 (1804).

République, Uriac Faber [pseudonym]. The Federal Catechism Meta-

morphosed; or, The Natural Spirit of Federalism Exposed, from the Works of Their Federal Holiness. Calculated for the Meridian of Grafton; but Will Serve for the Whole of New Hampshire, and Any Other of the Federal States, without Any Material Alteration. For the Use of Schools. [N. p.] Printed for the Purchaser, 1804. 24 pages 12mo.

The Speeches at Full Length of Mr. Van Ness, Mr. Caines, the Attorney-General, Mr. Harrison, and General Hamilton, in the Great Cause of the People against Harry Croswell, on an Indictment for a Libel on Thomas Jefferson, President of the United States. New York: G. & R. Waite, 1804. 78 pages 8vo.

Williams, John. The Hamiltoniad; or, An Extinguisher for the Royal Faction of New England. With Copious Notes, Illustrative, Biographical, Philosophical, Critical, Admonitory, and Political; Being Intended as a High-Heeled Shoe for All Limping Republicans. By Anthony Pasquin, Esq. [pseudonym]. Boston, 1804. 104 pages 8vo.

Wolcott, Oliver. British Influence on the Affairs of the United States Proved and Explained. Boston: Young & Minns, 1804. 23 pages 8vo.

Signed "Marcus."
The catalogue of the Boston Athenæum Library credits this to Wolcott.
A criticism of Jefferson's letter to Hammond.

1805

* Dodge, Nehemiah. A Discourse at Lebanon, 4th March, 1805, in Honour of the Election of Thomas Jefferson. Norwich, Conn., 1805. 8vo.

Elwyn, Thomas. A Letter to a Federalist, in Reply to Some of the Popular Objections to the Motives and Tendency of the Measures of the Present Administration. February, 1805. [Portsmouth, N. H.], 1805. 31 pages 8vo.

The Library of Congress has the author's presentation copy to Jefferson. The author's name and the place of publication supplied in Jefferson's hand.

Fessenden, Thomas Green. The Jeffersoniad. *In his* Democracy Unveiled; or, Tyranny Stripped of the Garb of Patriotism. By Christopher Caustic [pseudonym]. Boston: David Carlisle, 1805. 220 pages 12mo.

* The Library of Congress has the third edition. New York: I. Riley & Co., 1806. 12mo, 2 vols. in one. The reference in this edition is to Vol. II, 1–82.

Young, Alexander, and Minns, Thomas. Defence of Young & Minns, Printers to the State, before the Committee of the House of Representatives. With an Appendix, Containing the Debate, etc. Boston: Gilbert & Dean, 1805. 68 pages 4to.

Young & Minns attacked Jefferson in their "New England Palladium."

1806

An Inquiry into the Present State of the Foreign Relations of the Union, as Affected by the Late Measures of Administration. [Anonymous.] Philadelphia: Samuel F. Bradford, 1806. 183 pages 8vo.

Dedication to the American people, signed "Independent American.

Barton, Benjamin Smith. Remarks on the Speech Attributed by Mr. Jefferson to an Indian Chief of the Name of Logan. Philadelphia, 1806. 24 pages 12mo.

Doubts the Logan speech, and defends Cresap from Jefferson's charge.

1807

Allston, Joseph. A Short Review of the Late Proceedings at New Orleans; and Some Remarks upon the Bill Suspending the Privilege of the Writ of Habeas Corpus Which Passed the Senate of the United States during the Last Session of Congress. In Two Letters to the Printer. By Agrestis [pseudonym]. South Carolina, 1807. 42 pages 8vo.

"By Jos. Allston, son-in-law of Burr. It is a savage attack on Jefferson and Wilkinson, and a defence of Burr, and is one of the scarcest of the pamphlets relating to Burr's conspiracy."—P. L. Ford, in Sabin, 80,684.

"Americanus" [pseudonym]. Notice sur la Vie et la Caractère de M. de

Jefferson, Président des États-Unis de l'Amérique du Nord. Traduit de l'Anglais par M. Croze Magnan. *In* Bibliothèque Américaine. Paris: H. Caritat et Barrois Fils, 1807. 6 parts in 3 vols. 8vo. Pt. I, 1–21.

* Brazer, Samuel, Jr. Address Pronounced at Hatfield on the 4th of March, 1807, in Commemoration of the Inauguration of Thomas Jefferson as President of the United States. Published at the Unanimous Request of the Company Engaged in the Celebration. Northampton: Horace Graves, 1807. 15 pages 8vo.

Cheetham, James. Peace or War? or, Thoughts on Our Affairs with England. New York: Matthias Ward, 1807. 44 pages 8vo.

Review of Jefferson's message, October 27, 1807. Message, pp. 34–40.

Daviess, J. H. View of the President's Conduct Concerning the Conspiracy of 1806. Frankfort, Ky., 1807. 64 pages 8vo.

Severely Federal.

Duane, William. Politics for American Farmers; Being a Series of Tracts Exhibiting the Blessings of Free Government as It Is Administered in the United States, Compared with the Stupendous Fabric of British Monarchy. Originally Written for, and Published in the Aurora of Philadelphia, in the Beginning of . . . 1807. Washington: W. Duane, 1807. 96 pages 8vo.

A friendly review of Jefferson's administration.

Lowell, John. Peace without Dishonor—War without Hope. Being a Calm and Dispassionate Enquiry into the Question of the Chesapeake, and the Necessity and Expediency of War. By a Yankee Farmer. Boston: Greenough & Stebbins, 1807. 43 pages 8vo.

Censuring Jefferson.

Wilson, Jasper, Jr. The Lie Direct !!! A Refutation of the Charges in the Proclamation of President Jefferson. London: Jordan & Maxwell, 1807. 31 pages 8vo.

1808

An Address to the Citizens of Massachusetts on the Causes and Remedy of Our National Distresses. By a Fellow Sufferer. Boston: Repertory Office, 1808. 13 pages 8vo.

Represents Jefferson as the cause.

Bryant, William Cullen. The Embargo; or, Sketches of the Times. A Satire. Boston, 1808. 30 pages 12mo.

Prevalent New England anti-Jeffersonian Federalism.

Danvers, John Thierry. A Picture of a Republican Magistrate of the New School; Being a Full-Length Likeness of His Excellency Thomas Jefferson, President of the United States. To Which Is Added a Short Criticism on the Characters and Pretensions of Mr. Madison, Mr. Clinton, and Mr. Pinckney. New York: E. Sargeant, 1808. 96 pages 8vo.

Essex Resolutions. Newburyport: E. W. Allen. 15 pages 8vo.

Calling on Jefferson for removal of the embargo.

Granger, Gideon. An Address to the People of New England by Algernon Sidney [pseudonym], December 15, 1808. Washington: Dinmore & Cooper, 1808. 38 pages 8vo.

The Library of Congress copy was presented to Jefferson, and on page 18 has a note, in Jefferson's hand, on the increase of the national debt under Washington. The pamphlet is a comparison of the administrations of Washington, Adams, and Jefferson by Jefferson's Postmaster-General.

"Hampden" [pseudonym]. A Letter to the President of the United States Touching the Prosecutions [for Sedition] under His Patronage before the Circuit Court in the District of Connecticut, Containing a Faithful Narrative of the Extraordinary Measures Pursued, and of the Incidents, Both Serious and Laughable, That Occurred during the Pendency of These Abortive Prosecutions. New Haven: Oliver Steele & Co., 1808. 28 pages 8vo.

Concerns chiefly the trial of Rev. Azel Backus for "heavy and calumnious charges against the private and public character of the President."

Jenks, William. Memoirs of the Northern Kingdom, Written A. D. 1872, by the Late Rev. Williamson Jahnsenykes, LL.D. [pseudonym] . . . in Six Letters to His Son . . . Quebec, A. D. 1901. Boston, 1808. 48 pages 8vo.

"Written during the party heats which attended the close of Mr. Jefferson's Presidency, and was designed to portray the danger of a dissolution of the Union."—Massachusetts Historical Society Collections, IX: 372 (1866–67).

Livingston, Edward. Address to the People of the United States on the Measures Pursued by the Executive with Respect to the Batture at New Orleans: To Which Are Annexed a Full Report of the Cause Tried in the Superior Court of the Territory of Orleans; the Memoire of Mr. Derbigny; an Examination of the Title of the United States; the Opinion of Counsel thereon; and a Number of Other Documents. New Orleans: Bradford & Anderson, 1808. Irr. pag. 12mo.

The Library of Congress has Jefferson's copy, which contains several notes, contradictory to the text, in Jefferson's handwriting.

Lowell, John. Thoughts upon the Conduct of Our Administration in Relation both to Great Britain and France, More Especially in Reference to the Late Negotiation Concerning the Attack on the Chesapeake. By a Friend of Peace. Boston: Repertory Office, 1808. 28 pages 8vo.

Martin, Luther. The Honest Politician. Part I, Containing the First Eight Numbers: With a Publication, under the Signature of "Vindex," Relative to the Same Subject. Addressed to the President, and Published in the District of Columbia about the Middle of February Last. Baltimore: The Author, 1808. 69 pages 8vo.

A severe arraignment of the President for conduct in the "Chesapeake" affair.

Pickering, Timothy. A Letter from the Hon. Timothy Pickering, a Senator of the United States from the State of Massachusetts, Exhibiting to His Constituents a View of the Imminent Danger of an Unnecessary and Ruinous War. Addressed to His Excellency James Sullivan, Governor of the Said State. Boston: Greenough & Stebbins, 1808. 16 pages 8vo.

The Library of Congress copy contains a manuscript letter to Jefferson, attacking him personally, signed "A Citizen Among Ten Thousand."

A Federal view of Jefferson's conduct in the embargo and "Chesapeake" matters.

A Review of Political Affairs during the Last Half Year. By a Republican of Massachusetts. Boston: Adams & Rhoades, 1808. 12 pages 8vo.

The Library of Congress has Jefferson's copy.

A reply to Pickering's attack on Jefferson in a letter to Sullivan.

Russell, Jonathan. The Whole Truth. To the Freemen of New England. [Signed "Hancock."] [Boston?] November 1, 1808. 35 pages 16mo.

Reprinted with title "The Whole Truth; or, the Essex Junto Exposed. Addressed to the Freemen of New England. By Hancock." New York, 1809. 19 pages 8vo.

A favorable review of Jefferson's administration, attack on Federalism in general, and a plea for Madison's election.

Some Remarks and Extracts, in Reply to Mr. Pickering's Letter, on the Subject of the Embargo. New Haven, 1808. 23 pages 8vo.

The Library of Congress has Jefferson's copy.

A reply to Sullivan letter in defence of Jefferson.

The State of the Nation. *In* Colvin's Weekly Register. (Washington), I: 33–37 (1808).

A eulogistic account of Jefferson's first term and the confidence prevailing at the commencement of the second.

A Political Sketch of America. Edinburgh: S. Cheyne & J. Anderson, 1808. 87 pages 8vo.

A general survey of Jefferson's administration, with a severe arraignment of his conduct in the "Chesapeake" affair and in the Burr conspiracy.

Webster, Daniel. Considerations on the Embargo Laws. [Boston, 1808.] 16 pages 8vo.

Charges that the real motive with Jefferson, in laying the embargo, was a wish to favor France and take her side in the war against England.

1809

Carpenter, Stephen Cullen. Memoirs of the Hon. Thomas Jefferson, Secretary of State, Vice-President, and President of the United States of America, Containing a Concise History of Those States from the Acknowledgment of Their Independence. With a View of the Rise and Progress of French Influence and French Principles in That Country. [Anonymous.] New York: Printed for the Purchasers, 1809. 2 vols. 8vo.

Clark, Daniel. Proofs of the Corruption of Gen. James Wilkinson, and of His Connection with Aaron Burr, with a Full Refutation of His Slanderous Allegations in Relation to the Character of the Principal Witness against Him. Philadelphia: W. Hall, Jr. & G. W. Pierie, 1809. Irr. pag. 8vo.

Clark was Jefferson's appointee as consul at New Orleans. This work is valuable for the documents contained in the Appendix, which throw light on Jefferson's administration of the West, and by which Clark endeavors to vindicate himself in view of the executive clemency shown Wilkinson, and as against Jefferson's message of January 20, 1808. It has especial interest since the discovery, in the Spanish archives, of Wilkinson's oath of allegiance to Spain.

Constitutionality of the Embargo Established by Precedent. [Anonymous.] Philadelphia: John Binns, 1809. 7 pages small 4to.

The Library of Congress has Jefferson's own presented copy.
"An appeal to the administrations of Washington and Adams, to vindicate the administration of Jefferson."

Hammond, Jabez D. An Oration, Delivered on the Glorious Tenth of June, 1809, in the Court House in the Village of Otsego (N. Y.); at a Celebration of the British Orders in Council, and Offers of Ample Reparation for British Aggressions and Insults; and, in Consequence thereof, the Repeal of the Non-Intercourse Law, as it Respected Great Britain. Otsego: E. Phinney, 1809. 24 pages 16mo.

The Library of Congress copy bears the inscription: "His Ex. Th. Jefferson, Late President United States, from an Humble Admirer of his Greatness. The Author."
Closes with a panegyric on Jefferson.

Irving, Washington. A History of New York. from the Beginning of the World to the End of the Dutch Dynasty. Containing, among Many Surprising and Curious Matters, the Unutterable Ponderings of Walter the Doubter, the Disastrous Projects of William the Testy, the Chivalric Achievements of Peter the Headstrong, the Three Dutch Governors of New Amsterdam: Being the Only Authentic History of the Times That Ever Hath Been, or Ever Will be Published. By Diedrich Knickerbocker. . . New York: Inskeep & Bradford; Philadelphia: Bradford & Inskeep, 1809. 2 vols. 8vo.

Book IV, The Chronicles of the Reign of William the Testy (pp. 191–268), is a satire on the administration of Jefferson from the point of view of the Burr wing of the Democratic Republican party.

Lee, Henry. Cursory Sketch of the Motives and Proceedings of the Party Which Sways the Affairs of the Union, together with Some Remarks upon the Nature of the Present Crisis. Philadelphia, 1809. 38 pages 8vo.

An arraignment of Jefferson.

Niles, Hezekiah. Things as They Are; or, Federalism Turned Inside Out: Being a Collection of Extracts from Federal Papers, etc., and Remarks upon Them, Originally Written for and Published in the Evening Post, by the Editor. Baltimore: Evening Post, 1809. 75 pages 8vo.

The Library of Congress has Jefferson's copy.

United States. Congress. Laws Relative to the Embargo. [N. p. 1809?] 19 pages 8vo.

The Library of Congress copy has "An Act to Enforce and Make More Effectual an Act Entitled 'An Act Laying an Em-

bargo, etc.,' Approved January 9, 1809," with notes in the margin in Jefferson's handwriting. 2 folded sheets.

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A Letter Containing Some Candid Observations on Mankind, and the Republican Administration of Jefferson & Madison. By a Farmer. Morris-town: H. P. Russell, 1810. 57 pages 12mo.

Lowell, John. The New England Patriot: Being a Candid Comparison of the Principles and Conduct of the Washington and Jefferson Administrations. The Whole Founded upon Indisputable Facts and Public Documents, to Which Reference is Made in the Text and Notes. [Anonymous.] Boston: Russell & Cutler, 1810. 148 pages 8vo.

Osgood, David. A Discourse Delivered at Cambridge in the Hearing of the University, April 8, 1810. Cambridge: William Hilliard, 1810. 40 pages 8vo.

An unfavorable view of Jefferson and his administration.

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* The Three Patriots [Jefferson, Madison, Monroe]; or, The Cause and Cure of Present Evils. Addressed to the Voters of Maryland. Baltimore: The Author, 1811. 55 pages 8vo.

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Jefferson against Madison's War, Being an Exhibition of the Late President Jefferson's Opinions of the Impolicy and Folly of *All Wars*, Especially for the United States; Together with Some Remarks on the *Present War*, and the Propriety of Choosing Electors Who Will Vote for a *Peace President*. By a True Republican. [N. p. 1812?] 20 pages 8vo.

MacCormack, Samuel. View of the State of Parties in the United States of America; Being an Attempt to Account for the Present Ascendency of the French, or Democratic Party, in That Country, in Two Letters to a Friend. By a Gentleman Who Has Recently Visited the United States. Edinburgh: John Ballantyne & Co., 1812. 110 pages 8vo.

Jefferson's residence in France, and his antipathy to the Federal, or English, party are urged in explanation.

Pickering, Timothy. Political Essays. A Series of Letters Addressed to the People of the United States. Canandaigua, N. Y.: J. D. Bemis, 1812. 215 pages 16mo.

The embargo and the pro-French policy of Jefferson.

1813

Livingston, Edward. An Answer to Mr. Jefferson's Justification of His Conduct in the Case of the New Orleans Batture. Philadelphia: W. Fry, 1813. 187 pages 8vo.

1814

Carey, Mathew. The Olive Branch; or, Faults on Both Sides, Federal and Democratic. A Serious Appeal on the Necessity of Mutual Forgiveness and Harmony, to Save our Common Country from Ruin. Philadelphia: M. Carey, 1814. 252 pages 12mo.

"Defends the alien and sedition laws and abuses Jefferson for his mistakes."—WINSOR.

U. S. Congress. Joint Committee on the Library. Report of the Joint Committee on the Library of Congress. October 7, 1814. Printed by Order of the Senate of the United States. Washington: R. C. Weightman, 1814. 2 pages 8vo.

Submitted by R. H. Goldsborough, asking that the Committee be empowered to contract for the purchase of the library of Thomas Jefferson.

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U. S. Congress. Joint Committee on the Library. Report of the Library Committee on the Expediency of Providing a Library Room, and for Transporting the Library Lately Purchased of Thomas Jefferson, Esq., to the City of Washington. Feb. 20, 1815. Printed by Order of the Senate of the United States. Washington: R. C. Weightman, 1815. 3 pages 8vo.

1817

* Strahan. John (Archbishop of York). Letter to Thomas Jefferson [Relating to the Burning of the Capitol and Library, and the Proposed Sale of Mr. Jefferson's Library to Congress]. York, [Toronto, Ont.], January 30, 1815. *In* Loyal and Patriotic Society of Upper Canada, Report, 1817, Appendix, pp. 398–413.

In Toronto Public Library. Reprinted in Kingsford's History of Canada, VIII: 585–587.

Strahan was bitter in all his controversies, but this letter is particularly severe on Jefferson.

1818

Peters, Richard. Hill-Side Plough. American Ploughs. *In* Philadelphia Society for Promoting Agriculture. Philadelphia. IV: 13–18 (1818).

Gives an account of Jefferson's success with gypsum, and quotes Jefferson's letter, Monticello, March 6, 1816, which describes Randolph's plough.

1823

* Falsehood and Forgery Detected and Exposed; or, the Conduct of Thomas Jefferson, James Madison, James Monroe, Albert Gallatin, Levi Lincoln, John Galliard, William H. Crawford, Samuel McClay, General S. Smith, Andrew Gregg, and Other Distinguished Democrats, in Relation to the Right of Suffrage in Mississippi, Vindicated against the Slanders and Misrepresentations of John Binns, Stephen Simpson, and John Norvel. Philadelphia: People's Advocate office, 1823. 16 pages 8vo.

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Pickering, Timothy. A Review of the Correspondence between the Hon. John Adams, Late President of the United States, and the Late William Cunningham, Esq., Beginning in 1803, and Ending in 1812. Salem: Cushing & Appleton, 1824. 197 pages 8vo.

"Mr. Pickering's elaborate philippic against Mr. Adams, Gerry, Smith, and Myself."—Jefferson to Martin Van Buren, Monticello, June 29, 1824.

1826

Barry, William T. Speech of William T. Barry, Esq., on the Death of Adams, Jefferson, and Shelby. Delivered in Lexington on Tuesday, August 15, 1826. Lexington, Ky.: John Bradford, 1826. 24 pages 8vo.

Brackenridge, Henry M. Eulogy on the Lives and Characters of John Adams and Thomas Jefferson. By the Hon. H. M. Brackenridge. Delivered at the Court House in Pensacola, on Tuesday, 15th August, 1826, in Compliance with a Request from the Citizens in Town-Meeting Assembled. Pensacola, Florida: W. Hasell Hunt, 1826. 18 pages 8vo.

Bryan, John H. Orations on the Death of Thomas Jefferson and John Adams, Delivered at the Request of the Citizens of Newbern, on the 17th and 24th of July, 1826. By the Hon. John H. Bryan and the Hon. John Stanley. Newbern [N. C.]: Watson & Machen, 1826. 31 pages 8vo.

The Bryan oration, On Jefferson, July 17, pp. 3–10.

Cambreling, Churchill C. Eulogy Pronounced in the City of New York, July 17, 1826. *In* "A Selection of Eulogies," Pronounced in the Several States, in Honor of Those Illustrious Patriots and Statesmen, John Adams and Thomas Jefferson. Hartford: D. F. Robinson & Co., 1826. 426 pages 8vo (pp. 59–70).

* Columbus, Ohio. Proceedings of the United States Court, Gentlemen of the Bar, and Citizens of Columbus, in Testimony of Respect for the Late Thomas Jefferson and John Adams; also the Discourse Delivered on the Occasion by the Rev. James Hoge. Published by Order of the Bar. Columbus: George Hashee & Co., 1826. 20 pages 12mo.

In the library of the Boston Athenæum.

Cushing, Caleb. Eulogy on John Adams and Thomas Jefferson . . . in Newburyport, July 15, 1826. Cambridge: Hilliard & Metcalf, 1826. 60 pages 8vo.

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* Davies, Charles Stewart. An Address Delivered at Portland on the Decease of John Adams and Thomas Jefferson, August 9, 1826. Portland, 1826. 55 pages 8vo.

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* De Witt, William R. Sermon on the Death of the Patriots and Statesmen, Thomas Jefferson and John Adams, Delivered by the Rev. W. R. De Witt, Pastor of the Presbyterian Congregation, Harrisburg, in the German Reformed Church, on Friday, the 22d July, 1826, in Compliance with a Request of the Citizens of Harrisburg. Harrisburg: Cameron & Krause, 1826. 16 pages 8vo.

Duer, William Alexander. An Eulogy on John Adams and Thomas Jefferson, Pronounced by Request of the Common Council of Albany, at the Public Commemoration of Their Deaths, Held in That City on Monday the 31st of July, 1826. Albany: National Observer, 1826. 20 pages 8vo.

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Everett, Edward. An Address Delivered at Charlestown, August 1, 1826, in Commemoration of John Adams and Thomas Jefferson. Boston: William L. Lewis, 1826. 36 pages 8vo.

* The First Jubilee of American Independence, and Tribute to John Adams and Thomas Jefferson. Newark, N. J., 1826.

* Forsyth, John. Eulogium on Adams and Jefferson, Delivered at the Request of the Citizens of Augusta. Augusta: Brantly & Clarke, 1826. 8vo.

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Grundy, Felix. Eulogy Pronounced at Nashville, Tenn., August 3, 1826. *In* A Selection of Eulogies, Pronounced in the Several States, in Honor of Those Illustrious Patriots and Statesmen, John Adams and Thomas Jefferson. Hartford: D. F. Robinson & Co., 1826. 426 pages 8vo (pp. 287–297).

* James, John W. Eulogy on Thomas Jefferson, Delivered at the Columbian College, D. C., on the Fourth of October, 1826. By John W. James, a Member of the Senior Class. Washington, 1826. 6 pages 8vo.

In the library of the Philadelphia Historical Society.

* Johnson, Alfred, Jr Eulogy Delivered at Belfast, Me., August 10, 1826, on John Adams and Thomas Jefferson, at the Request of the Citizens of Belfast. Belfast: E. Fellows, 1826. 28 pages 8vo.

Johnson, Walter Rogers. An Oration Delivered at Germantown, Pennsylvania, on the 20th July, 1826, in the Presence of the Citizens of Germantown, Roxborough, Bristol, and Penn Townships, Assembled to Commemorate the Virtues and Services of Thomas Jefferson and John Adams. Philadelphia: Robert H. Small, 1826. 25 pages 8vo.

Johnson, William. Eulogy on Thomas Jefferson, Delivered August 3, 1826, in the First Presbyterian Church of Charleston. Charleston: C. C. Stebbing, 1826. 38 pages 8vo.

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Knapp, Samuel Lorenzo. An Address Delivered in Chauncy Place Church before the Young Men of Boston, August 2, 1826, in Commemoration of the Deaths of Adams and Jefferson. Boston, 1826. 31 pages 8vo.

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Little, Robert. A Funeral Sermon on the Death of John Adams and Thomas Jefferson, Ex-Presidents of the United States, Preached on Sunday Evening, July 16, 1826, in the First Unitarian Church, Washington City. Washington: Bartow & Brannan, 1826. 22 pages 8vo.

* Lyman, T. P. H. The Life of Thomas Jefferson, LL.D., Late Ex-President of the United States. Arranged and Compiled from Original Documents. Philadelphia: D. & S. Nealle 1826. 111 pages 8vo.

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Mitchell, Samuel Latham. A Discourse on the Character and Services of Thomas Jefferson, More Especially as a Promoter of Natural and Physical Science. Pronounced, by Request, before the New York Lyceum of Natural History, on the 11th October, 1826. New York: G. & C. Carvill, 1826. 67 pages 8vo.

Rowan, Stephen N. An Address, Delivered July 12, 1826, in the Middle Dutch Church, at the Request of the Common Council, on Occasion of the Funeral Obsequies of John Adams and Thomas Jefferson. New York: William Davis, Jr., 1826. 36 pages 8vo.

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Reviewed in Christian Examiner, III: 315–330 (1826); American Quarterly Review, I: 54–77 (1827), and by Herman Humphrey *in his* Miscellaneous Discourses and Reviews. Amherst: J. S. & C. Adams, 1834. 415 pages 8vo (pp. 361–392).

Sergeant, John. An Oration Delivered in Independence Square, in the City of Philadelphia, on the 24th of July, 1826, in Commemoration of Thomas Jefferson and John Adams. Philadelphia: Carey & Lea, 1826. 44 pages 8vo.

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Shaw, John Angier. Eulogy on John Adams and Thomas Jefferson, Delivered August 2, 1826, by Request of the Inhabitants of Bridgewater. Taunton: Samuel W. Mortimore, 1826. 20 pages 8vo.

Also "A Selection of Eulogies," etc., listed *supra*.

Sprague, Joseph E. Eulogy on John Adams and Thomas Jefferson, Pronounced August 10, 1826, at Salem. Salem: W. Palfray, 1826. 48 pages 8vo.

Sprague, Peleg. Eulogy on John Adams and Thomas Jefferson, Pronounced in Hallowell, July, 1826, at the Request of the Committees of the Towns of Hallowell, Augusta, and Gardiner. Hallowell: Glazier & Co. 22 pages 8vo.

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Stanford, John. A Discourse on the Death of the Honorable Thomas Jefferson and John Adams. Delivered in the Chapel at Bellevue, New York. New York: E. Conrad, 1826. 20 pages 8vo.

Staughton, William. Sermon Delivered in the Capitol of the United States, on Lord's Day, July 16, 1826; at the Request of the Citizens of Washington, on the Death of Mr. Jefferson and Mr. Adams. Washington: Columbian Office, 1826. 32 pages 8vo.

Thornton, William F. Eulogy, Pronounced at Alexandria, District of Columbia, August 10, 1826. *In* A Selection of Eulogies Pronounced in the Several States, in Honor of Those Illustrious Patriots and Statesmen John Adams and Thomas Jefferson. Hartford: D. F. Robinson & Co., 1826. 426 pages 8vo (pp. 329–346).

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Turner, Edward. Eulogy, Pronounced at Portsmouth, New Hampshire, August 10th, 1826. 12 pages. *In* A Selection of Eulogies, Pronounced in the Several States, in Honor of Those Illustrious Patriots and Statesmen, John Adams and Thomas Jefferson. Hartford: D. F. Robinson & Co., 1826. 426 pages 8vo (pp. 273–285).

Tyler, John. Eulogy, Pronounced at Richmond, Virginia, July 11, 1826. 12 pages. *In* A Selection of Eulogies Pronounced in the Several States, in Honor of Those Illustrious Patriots and Statesmen, John Adams and

Thomas Jefferson. Hartford: D. F. Robinson & Co., 1826. 426 pages (pp. 5–17).

Webster, Daniel. A Discourse in Commemoration of the Lives and Services of John Adams and Thomas Jefferson, Delivered in Faneuil Hall, Boston, August 2, 1826. Boston: Cummings, Hilliard, & Co., 1826. 62 pages 8vo.

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Wilkins, William. Eulogium, Pronounced at Pittsburg, Pennsylvania, August 24, 1826. Pittsburg: Johnston & Stockton, 1826. 36 pages 8vo.

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Wirt, William. A Discourse on the Lives and Characters of Thomas Jefferson and John Adams, Who Both Died on the Fourth of July, 1826. Delivered at the Request of the Citizens of Washington, in the Hall of Representatives of the United States, on the Nineteenth of October, 1826. Washington: Gales & Seaton, 1826. 69 pages 8vo.

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Gilpin, Henry Dilwood. Jefferson. *In* Sanderson, John. Biography of the Signers to the Declaration of Independence, VII: 9–148. Philadelphia: R. W. Pomeroy, 1827. 8vo.

Cf. his article in "National Portrait Gallery." Herring & Longacre. NewYork: 1834–39, 4 vols. 8vo (I: 117–134)
See Madison's letter to Gilpin, "Writings," III: 593–595.

Lemesle, Charles. Éloge de Thomas Jefferson, Ancien Président des États-Unis de l'Amérique du Nord, Membre Honoraire de la Société Linnéenne de Paris. *In* Société Linnéenne de Paris. Mémoires, V: 609–617 (1827).

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1829

Adams, John Quincy. Correspondence between John Quincy Adams, Esquire, President of the United States, and Several Citizens of Massachusetts, Concerning the Charge of a Design to Dissolve the Union Alleged to Have Existed in That State. Boston: Daily Advertiser, 1829. 80 pages 8vo.

This correspondence concerned information afforded Mr. Jefferson by Adams concerning sentiment on the embargo in Massachusetts in 1807, and was occasioned by the publication in 1828, in the "National Intelligencer," of a letter from Jefferson to Mr. Giles, of December 25, 1825. See Adams, Documents Relating to New England Federalism, Boston, 1877. (pp. 331–381).

Goodrich, Charles A. Thomas Jefferson. *In his* Lives of the Signers to the Declaration of Independence. New York: William Reed & Co., 1829. 240 pages 12mo (pp. 380–405).

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Dwight, Nathaniel. Thomas Jefferson. *In his* Sketches of the Lives of the Signers of the Declaration of Independence. Intended Principally for the Use of Schools. New York: J. & J. Harper, 1830. 373 pages 12mo (pp. 287–297).

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Bayard, Richard H. Documents Relating to the Presidential Election in the Year 1801, Containing a Refu-

tation of Two Passages in the Writings of Thomas Jefferson, Aspersing the Character of the Late James A. Bayard, of Delaware. Philadelphia: Mifflin & Parry, 1831. 14 pages 8vo.

Imaginary Conversation between President Jackson and the Ghost of Jefferson. Columbia, S. C.: Telescope Office, 1831. 22 pages 12mo.

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Lee, Henry. Observations on the Writings of Thomas Jefferson, with Particular Reference to the Attack They Contain on the Memory of the Late Gen. Henry Lee. In a Series of Letters. New York: Charles de Behr, 1832. 238 pages 8vo.

* Rayner, B. L. Sketches of the Life, Writings, and Opinions of Thomas Jefferson, with Selections of the Most Valuable Portions of His Voluminous and Unrivalled Private Correspondence. New York: A. Francis & W. Boardman, 1832. 556 pages 8vo.

In the libraries of the Massachusetts and the Long Island Historical societies.

U. S. President. Washington. Message from the President of the United States, Transmitting a Letter from the King of France (September 11, 1790), Communicated to the Senate January 17, 1791. *In* American State Papers. Foreign Relations, 1: 109. Washington: Gales & Seaton, 1832. Folio. 1st Sess., Sen. Ex. Doc.

Letter of Louis expressing regret at Jefferson's leaving the Court of France. Printed also in Richardson's "Compilation of the Messages and Papers of the Presidents," 1: 88, 89 (translation only).

1833

* Catalogue of Valuable Oil Paintings, Many of Them by the Old Masters, and All Choice Pictures, Being the Collection of the Late President Jefferson. To be Sold at Auction on Friday, July 19th, at Mr. Harding's Gallery, School St. . . . [1833]. 8 pages 8vo.

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Conseil, L. P. Essai sur les Mémoires et la Correspondance de Jefferson, Considérés comme l'Expression la Plus Complète et la Plus Pure des Principes de l'École Américaine. *In* Jefferson, Thomas. Mélanges Politiques et Philosophiques. Paris, 1833. 2 vols. 8vo (1: 1–126).

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* Semmes, Thomas, Jr. Oration, Delivered at the Request of the Jefferson Society of the University of Virginia, on the Anniversary of the Birthday of Thomas Jefferson, April 13, 1833, in . . . Charlottesville, Va. Charlottesville: Virginia Advocate Office, 1833. 15 pages 8vo.

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* Lincoln, Robert W. Lives of the Presidents of the United States, and of the Signers of the Declaration of Independence. New York: A. K. White & Co., 1834. 8vo.

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* The Life of Thomas Jefferson. With a Portrait and a Parallel (Washington and Jefferson Compared). Philadelphia: J. G. Russell, 1844. 12mo.

Moore, Justus E. The Warning of Thomas Jefferson; or, a Brief Exposition of Dangers To Be Apprehended to Our Civil and Religious Liberties from Presbyterianism. Philadelphia, 1844. 35 pages 8vo

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Mercer, Charles Fenton. An Exposition of the Weakness and Inefficiency of the Government of the United States of North America. [N. p.] Printed for the Author, 1845. 380 pages 12mo.

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Wood, John. The Suppressed History of the Administration of John Adams (from 1797 to 1801) as Printed and Suppressed in 1802. By John Wood. . . . Now Republished with Notes, and an Appendix, by John Henry Sherburne. . . . Philadelphia: Walker & Gillis, 1846. 391 pages 8vo.

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Mr. Rives's Address [on Jefferson]. *In* Southern Literary Messenger, XIII: 574–576 (1847).

Signed J. T. C.

Hammond, Jabez D. Life and Opinions of Julius Melbourn; with Sketches of the Lives and Characters of Thomas Jefferson, John Quincy Adams, John Randolph, and Several

Other Eminent American Statesmen. Edited by a Late Member of Congress. Syracuse: Hall & Dickson, 1847. 12mo.

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Contains, in addition to extracts from the Notes on Virginia, letters addressed to General Gibson concerning Logan.

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See also his "The Twelve Stars of the Republic." New York, 1850. 346 pages 8vo (pp. 99–108).

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Thomas Jefferson. Longwood, Miss. *In* American Whig Review, XII: 33–46, 182–188, 290–299 (1850).

Signed J. B. C.
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Garland, Hugh A. Life of John Randolph. New York: D. Appleton & Co., 1850. 2 vols. 8vo.

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* Brown, William Wells. Clotel; or, The President's Daughter; a Narrative of Slave Life in the United States. London: Partridge & Oakey, 1853. 245 pages 16mo.

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Lossing, Benjamin J. Monticello. *In* Harper's New Monthly, VII: 145–160 (1853).

For descriptions of Monticello see also the following works of travel:

Chastellux, François Jean, Marquis de. Voyage de M. le Chevalier de Chastellux en Amérique, Cassel, 1785. Pp. 138–160, "L'Auteur Passe Plusieurs Jours chez M. Jefferson."

* La Rochefoucauld-Liancourt, François. Voyage dans les Etats-Unis d'Amérique, Fait en 1795, 1796, et 1797. Paris [1799]. 8 vols. 8vo.

The Library of Congress has an English translation of 1799. Vol. II, pp. 69–84, "Monticello. Mr. Jefferson: His Agricultural System Compared with That of the Country."

Davis, John. Travels of Four Years and a Half in the United States of America; during 1798, 1799, 1800, 1801, and 1802 . . . London: T. Ostell . . . 1803.

Davis is the source of the story that Jefferson went to his inauguration unattended, and hitched his horse to the palings at the Capitol.

Weld, Isaac. Travels Through the States of North America, and the Provinces of Upper and Lower Canada, during the Years 1795, 1796, and 1797. London: J. Stockdale, 1800. 2 vols. 8vo (I: 193–209).

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Levasseur, A. Lafayette in America in 1824 and 1825. Philadelphia: Carey & Lea, 1829. 2 vols. 12mo.

Vol. I, pp. 212–221, describes Lafayette's visit to Jefferson, with a description of Monticello.

See also Henry Howe. Historical Collections of Virginia. Charleston, S. C.: Babcock & Co., 1846. 8vo (pp. 164–172); Monticello, the Home of Jefferson. *In* Harper's Weekly, X, 345 (1866).

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Cooke, John Esten. The Youth of Jefferson; or, A Chronicle of College Scrapes at Williamsburg, in Virginia, A. D. 1764. [Anonymous.] New York: Redfield, 1854. 249 pages 12mo.

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Grigsby, Hugh Blair. The Virginia Convention of 1776. A Discourse Delivered before the Virginia Alpha of the Phi Beta Kappa Society, in the Chapel of William and Mary

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Tucker, George. The History of the United States, from Their Colonization to the End of the Twenty-Sixth Congress, in 1841. Philadelphia: J. B. Lippincott & Co., 1856–57 4 vols. 8vo.

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Webster, Daniel. Memorandum of Mr. J's Conversations. [Dated December, 1824.] *In his* Private Correspondence, I: 364–373. Boston: Little, Brown, & Co., 1857.

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* Loring, George Bailey. Celebration of the Birthday of Thomas Jefferson, at Salem, Mass., April 1, 1859. Oration. Salem: The Advocate Office, 1859.

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THE JEFFERSON BIBLE

NOTICE OF A REPRINT FROM U. S. GOVERNMENT FACSIMILE EDITION.

Introduction

THE so-called Jefferson Bible, more accurately "The Life and Morals of Jesus of Nazareth," is now the property of the United States National Museum at Washington, having been obtained by purchase in 1895. The following is a description of the volume:

Measurements: Height, 8¼ inches; width, 4 5/16 inches; thickness at back, 1¼ inches; in middle, 1⅝ inches; at edge points, 1 inch.

Binding: Full red leather with gilt tooling. The back divided in five (5) panels; in second (2d) panel from top title in gold: "Morals of Jesus."

The margin of the covers of all four sides on the outside, and on the three outer ones on the inside, as well as on the edges, are tooled in gold. Inside of the upper cover is on the left side top a label containing the words: "Bound by Fred A. Mayo, Richmond, Va."

The cover inside as well as the fly-leaves are covered with gray paper in marble designs.

Order: Upper cover; two (2) manuscript leaves in the handwriting of Jefferson, containing on the first two and a half pages the table of texts; the rest is blank; fly-leaf; three (3) blank leaves; title

page in manuscript in Jefferson's handwriting, reading:

"THE
LIFE AND MORALS
OF
JESUS OF NAZARETH
EXTRACTED TEXTUALLY
FROM THE GOSPELS
IN
GREEK, LATIN
FRENCH & ENGLISH;"

folded printed maps of Palestine and Asia Minor, taken out from a book; that of Palestine has on top in print: "page 1," and that of Asia Minor "page 414;" blank page excepting for a black line in its middle, running from top to bottom. Then come, on numbered leaves, beginning on the left side of the first (the reverse of the page just described), and closing on the right side of the last, the extracts arranged in two columns, separated by a black line, on each page, in the following order: On the left hand page Greek and Latin, on the right, French and English. The sources are indicated in the margin in Jefferson's handwriting. The numbers of the leaves, which run from 1 to 83, are on the left side top of the left hand pages. Leaf 83 has extracts on the right hand page, the left hand page has only the black line; it is followed by three (3) other blank leaves, the first of which has the black line on both sides; then come the fly-leaf and the cover. Between each of the

leaves, with the exception of the blank ones, there are alternately one and two narrow strips of paper bound in.

That Jefferson had in mind the preparation of such a book, and that he actually prepared it, has been known to students of his letters and writings, and especial attention was drawn to the fact in "The Life and Times of Thomas Jefferson," by Henry S. Randall, published in three volumes, New York, 1858.

It was, moreover, brought to the attention of the Government very definitely in the form of a report, Fifty-first Congress, First Session, Senate Report 1365, presented June 14, 1890, by Senator Evarts of the Committee on Library, and ordered printed. This report was with reference to a bill relative to the proposed purchase of the manuscript papers and correspondence of Thomas Jefferson, which does not appear to have been followed by favorable action. In it the following description is given of the book in question, which was written by Mr. Ainsworth R. Spofford, then Librarian of Congress:

"'*The Morals and Life of Jesus of Nazareth*,' extracted textually from the Gospels in Greek, Latin, French and English. Title and very full index in his own hand. Texts were cut by him out of printed copies of Greek, Latin, French and English Testaments and pasted in this book of blank pages, which was handsomely bound in red morocco, ornamented in gilt, and titled on the back in gilt letters, 'The Morals of Jesus.' His original idea was to have the life and teachings of

the Saviour, told in similar excerpts, prepared for the Indians, thinking this simple form would suit them best. But, abandoning this, the formal execution of his plan took the shape above described, which was for his individual use. He used the four languages that he might have the texts in them side by side, convenient for comparison. In the book he pasted a map of the ancient world and the Holy Land, with which he studied the New Testament."

In 1886 I was engaged, when a fellow at Johns Hopkins University, Baltimore, in cataloguing a small but very valuable Hebrew library gathered together by Dr. Joshua I. Cohen. Amongst the books were two copies of the New Testament mutilated, which contained on the inside of the cover a newspaper slip giving an account of what Jefferson had undertaken, and referring to a letter to John Adams, dated October 13, 1813, followed by the words here given:

"This and the corresponding vol. are the identical copies alluded to in the above article. They were purchased by me at the sale of Dr. Macaulay's *Medical Library*, by whom they had been bought at the sale of Mr. Jefferson's library.

"See letter to John Adams,

"Jefferson's Works, vol. VI, 217.

"JOSHUA I. COHEN."

The following is the title page of each of these volumes:

THE
NEW TESTAMENT
OF OUR
LORD AND SAVIOUR
JESUS CHRIST,
TRANSLATED OUT OF THE
ORIGINAL GREEK:
AND WITH THE
FORMER TRANSLATIONS,
DILIGENTLY
COMPARED AND REVISED.

PHILADELPHIA,
PUBLISHED BY JACOB JOHNSON & CO.
NO. 147 HIGH STREET,
1804.

With the approval of the family I did not include these books, nor others of general interest, in the privately printed catalogue, which was intended to describe only the contents of a special department of the library. But I undertook to search for the volume, first through Miss Sarah N. Randolph, who, just as I was about to call on her on the subject, died, and, after a lapse of some years and with steps that it is not necessary to detail, obtained it from Miss Randolph, her sister, then living at Shadwell, Va. The latter, in a communication dated July 27, 1895, states of Jefferson that "the idea he had at first was to compile

a book which would be valuable for the use of the Indians."

This little book was one which occupied a great deal of Jefferson's attention, and the following statements and extracts from his letters directly bear upon its making.

On April 9, 1803, he wrote from Washington to Dr. Priestley, referring to Priestley's comparative view of Socrates and Jesus, that in a conversation with Dr. Rush in the years 1798 and 1799 he had promised some day to write a letter giving his view of the Christian system. This letter he had as yet only sketched out in his mind. It was evident that he considered the Gospels as having much extraneous matter and that by careful pruning there could be selected out those sayings which were absolutely the words of Jesus himself. After discussing the injustice done by these later additions, he says to Priestley, "you are the person who of all others would do it best and most promptly. You have all the materials at hand, and you put together with ease. I wish you could be induced to extend your late work to the whole subject."

In a letter of ten days later, April 19, 1803, to Edward Dowse, he writes that he considers "the moral precepts of Jesus as more pure, correct and sublime than those of the ancient philosophers."

Under date of April 21, 1803, Jefferson wrote to Dr. Benjamin Rush, sending him the syllabus of an estimate of the merits of the doctrines of Jesus compared with those of others. This is the communication to which he had referred

in his letter to Dr. Priestley. In the letter accompanying the syllabus he tells Dr. Rush that he is sending this for his own eye, simply in performance of his promise, and indicates its confidential character in the following words: "And in confiding it to you, I know it will not be exposed to the malignant perversions of those who make every word from me a text for new misrepresentations and calumnies. I am, moreover, averse to the communication of my religious tenets to the public, because it would countenance the presumption of those who have endeavoured to draw them before that tribunal, and to seduce public opinion to erect itself into that inquest over the rights of conscience, which the laws have so justly proscribed. It behooves every man who values liberty of conscience for himself to resist invasions of it in the case of others, or their case may, by change of circumstances, become his own."

On January 29, 1804, Jefferson wrote to Priestley from Washington that he was rejoiced to hear that Priestley had undertaken to compare the moral doctrines of Jesus with those of the ancient philosophers. He writes: "I think you cannot avoid giving, as preliminary to the comparison, a digest of his moral doctrines, extracted in his own words from the Evangelists, and leaving out everything relative to his personal history and character. It would be short and precious. With a view to do this for my own satisfaction, I had sent to Philadelphia to get two testaments (Greek) of the same edition, and two English,

with a design to cut out the morsels of morality, and paste them on the leaves of a book, in the manner you describe as having been pursued in forming your Harmony. But I shall now get the thing done by better hands."

This is the first definite statement of Jefferson's purpose to prepare such a book, which he apparently at the time abandoned in the hope that Priestley would take it up. In the year 1808 Jefferson was greatly interested in the translation of the Septuagint made by Charles Thomson, the Secretary of the first Continental Congress, and wrote several communications to Thomson on the subject. In 1813 John Adams began a voluminous correspondence with Jefferson on religious subjects, the letters following each other very closely. Adams had access to a number of Priestley's letters written to various persons and in a communication dated at Quincy, July 22, 1813, he reminds Jefferson of his intention of preparing the work which he (Jefferson) had handed over to Priestley. He writes: "I hope you will still perform your promise to Dr. Rush. If Priestley had lived, I should certainly have corresponded with him."

On August 9, John Adams again writes to Jefferson, sending further extracts of letters of Priestley and saying that he did so because "I wish it may stimulate you to pursue your own plan which you promised to Dr. Rush."

In a letter to Adams written from Monticello, October 12, 1813, Jefferson gives a description of the volume as follows: "We must reduce our vol-

ume to the simple Evangelists, select, even from them, the very words only of Jesus, paring off the amphiboligisms into which they have been led, by forgetting often, or not understanding, what had fallen from him, by giving their own misconceptions as his dicta, and expressing unintelligibly for others what they had not understood themselves. There will be found remaining the most sublime and benevolent code of morals which has ever been offered to man. I have performed this operation for my own use, by cutting verse by verse out of the printed book, and arranging the matter which is evidently his and which is as easily distinguished as diamonds in a dung-hill. The result is an octavo of forty-six pages."

It would appear from this that Jefferson made two such books, one a volume of forty-six pages which he later enlarged to the book which is here given.

Under date of January 29, 1815, Jefferson wrote from Monticello to Charles Clay: "Probably you have heard me say I had taken the four Evangelists, had cut out from them every text they had recorded of the moral precepts of Jesus, and arranged them in a certain order, and although they appeared but as fragments, yet fragments of the most sublime edifice of morality which had ever been exhibited to man." In this letter however Jefferson disclaims any intention of publishing this little compilation, saying: "I not only write nothing on religion, but rarely permit myself to speak on it."

Again, in a letter to Charles Thomson, written

from Monticello, under date of January 9, 1816, he says: "I, too, have made a wee little book from the same materials, which I call the Philosophy of Jesus; it is a paradigma of his doctrines, made by cutting the texts out of the book, and arranging them on the pages of a blank book, in a certain order of time or subject. A more beautiful or precious morsel of ethics I have never seen; it is a document in proof that *I* am a *real Christian*, that is to say, a disciple of the doctrines of Jesus."

Later in the letter Jefferson makes a statement which indicates that he is not describing the volume now in the National Museum, but the preliminary one of 46 pages, for he adds: "If I had time I would add to my little book the Greek, Latin and French texts, in columns side by side."

In a letter dated April 25, 1816, written from Poplar Forest, near Lynchburg, addressed to Mr. Fr. Adr. Vanderkemp, Jefferson gives further details as to how he made this preliminary volume. After telling his correspondent that he was very cautious about not having the syllabus, which he had prepared, get out in connection with his name, being unwilling to draw on himself "a swarm of insects, whose buzz is more disquieting than their bite," he writes: "I made, for my own satisfaction, an extract from the Evangelists of the text of His morals, selecting those only whose style and spirit proved them genuine, and his own. * * * It was too hastily done, however, being the work of one or two evenings only, while I lived at Washington, overwhelmed with other business,

and it is my intention to go over it again at more leisure. This shall be the work of the ensuing winter. I gave it the title of 'The Philosophy of Jesus Extracted from the Text of the Evangelists.'"

Vanderkemp was undertaking a publication and desired to use Jefferson's syllabus and extract, which Jefferson agrees to, with the following condition: "I ask only one condition, that no possibility shall be admitted of my name being even intimated with the publication."

October 31, 1819, he writes from Monticello to William Short, speaking of the extract from the Evangelists and his desire to see a proper one made: "The last I attempted too hastily some twelve or fifteen years ago. It was the work of two or three nights only, at Washington, after getting through the evening task of reading the letters and papers of the day."

This concludes the references in Jefferson's writings that bear directly upon the little volume in question. They are brief extracts from a collection made from all sources, published and manuscript.

Randall, in his life of Jefferson, already quoted, volume 3, page 451, says: "It was in the winter of 1816-17, it is believed, that Mr. Jefferson carried out the design last expressed. In a handsome morocco-bound volume, labeled on the back, 'Morals of Jesus,' he placed the parallel texts in four languages. The first collection of English texts, mentioned in the letter to Thomson, is not preserved in Mr. Jefferson's family, but his grandson, Mr. George Wythe Randolph, has

obtained for us a list of its contents. That, in different languages, is in the possession of his oldest grandson, Colonel Thomas Jefferson Randolph." Randall gives a list of the passages of both volumes in his appendix, and adds, "It is remarkable that neither of these collections were known to Mr. Jefferson's grandchildren until after his death. They then learned from a letter addressed to a friend that he was in the habit of reading nightly from them before going to bed."

It would appear from the letter to Short that Randall's deduction as to the date of this larger compilation is not warranted and that it was actually made in 1819 or subsequent to that year, although it is true that in the letter to Vanderkemp (April 25, 1816) he speaks of the larger compilation as being the work of the ensuing winter.

In Appendix No. XXX to Randall's work, he gives the list of the contents of the first compilation of forty-six pages as well as the list of the contents of the present book. These are not exactly identical. It is interesting to note the title of the first compilation, which reads as follows:

"THE PHILOSOPHY OF JESUS OF NAZARETH"

"Extracted from the account of his life and doctrines as given by Matthew, Mark, Luke and John. Being an abridgment of the New Testament for the use of the Indians, unembarrassed with matters of fact or faith beyond the level of their comprehensions."

The National government had purchased Mr. Jefferson's papers and had published an edition

of his writings. Considerable interest was expressed in the so-called Bible after it came into the possession of the United States National Museum, and it was in consequence of this interest that the present compilation is published.

It is printed in pursuance to the following concurrent resolution adopted by the Fifty-seventh Congress, first session:

"That there be printed and bound, by photolithographic process, with an introduction of not to exceed twenty-five pages, to be prepared by Dr. Cyrus Adler, Librarian of the Smithsonian Institution, for the use of Congress, 9,000 copies of Thomas Jefferson's Morals of Jesus of Nazareth, as the same appears in the National Museum; 3,000 copies for the use of the Senate and 6,000 copies for the use of the House."

CYRUS ADLER.

A Table

of the Texts ~~of this Narrative~~ employed in this Narrative from the Evangelists, and of the order of their arrangement.

page

1. Luke. 2. 1–7. Joseph & Mary go to Bethlehem, where Jesus is born.
   21. 39. he is circumcised & named. & they return to Nazareth.
   40. 42–48. 51. 52. at 12. years of age he accompanies his
2. parents to Jerusalem and returns.
   L. 3. 1. 2. Mk. 1. 4 Mt. 3. 4. 5. 6. John baptises in Jordan.
   Mt. 3. 13. Jesus is baptised. L. 3. 23. at 30. years of age.
3. J. 2. 12–16. drives the traders out of the temple.
   J. 3. 22. Mt. 4. 12. Mk. 6. 17–28. he ~~goes~~ baptises but retires into Galilee on the death of John
4. ~~Mk. 1. 14. 15.~~ Mk. 1. 21. 22. he teaches in the Synagogue.
5. Mt 12. 1–5. 9–12. Mk. 2. 27. Mt. 12. 14. 15. explains the Sabbath.
   L. 6. 12–17. call of his disciples.
6. Mt. 5. 1–12. L. 6. 24. 25. 26. Mt. 5. 13–47. L. 6. 34. 35. 36. Mt. 6. 1–34. 7. 1.
to
15. L. 6. 38. Mt. 7. 3–20. 12. 35. 36. 37. 7. 24–29. the Sermon in the Mount.
   Mt. 8. 1. Mk. 6. 6. Mt. 11. 28. 29. 30. exhorts.
16. L. 7. 36–46. a woman anointeth him.
17. Mk. 3. 31–35. L. 12. 1–7, 13–15 precepts
18. L. 12. 16–21. parable of the rich man.
20 L. 13. 1–5 22–48. 54. 59, precepts.
21. L. 13. 6–9. parable of the figtree.
22. L. 11. 37–46. 52. 53. 54. precepts.
23. Mt. 13. 1–9. Mk. 4. 10. Mt. 13. 18–23. parable of the Sower.
25 Mk. 4. 21. 22. 23. precepts. Mt. 13. 24–30. 36–52. parable of the Tares
27. Mk. 4. 26–34. L. 9. 57–62. L. 5. 27–29. Mk. 2. 15–17 precepts
   L. 5. 36–38. parable of new wine in old bottles.
28. Mt. 13. 53–57. a prophet hath no honor in his own country.
29. Mt. 9. 36 Mk. 6. 7 Mt. 10. 5. 6. 9–18. 23. 26–31. Mk. 6. 12. 30. mission, instns, return & rest
30. 31. J. 7. 1. Mk. 7. 1–5. 14–24. Mt. 18. 1–4. 7–9. 12–17. 21–35. precepts.
33. Mt. 18. 23.–35. parable of the wicked servant.

34. L. 10. 1—8. 10—12. mission of the LXX.
35 J. 7. 2—16. 19—26. 32. 43—53. the feast of the tabernacles.
36. J. 8. 1—11. the woman taken in Adultery.
37. J. 9. 1. 3. 3. to be born blind no proof of sin.
J. 10. 1—5. 11.—14. 16. the good shepherd.
38. L. 10. 25—37. love god & thy neighbor. parable of the Samaritan.
39. L. 11. 1—13. form of prayer.
40. L. 14. 1—6. the Sabbath.
41. 7—24. the bidden to a feast.
42. 28—32. precepts.
43 44 L. 15. 1—32. parables of the lost sheep and Prodigal son.
45. L. 16. 1—15. parable of the unjust steward.
46. 18—31. parable of Lazarus.
47 48. L. 17. 1—4. 7—10. 20. 26—36. precepts to be always ready.
49. L. 18. 1—14. parables of the widow & judge, the Pharisee & Publican.
50. 51 L. 10. 38—42. Mt. 19. 1—26. precepts.
52. Mt. 20. 1—16. parable of the laborers in the vineyard.
53 54. L. 19. 1—28. Zaccheus, & the parable of the talents.
55 56. Mt. 21. 1—3. 6—8. 10. J. 12. 19—24. Mt. 21. 17. goes to Jerusalem & Bethany.
Mk. 11. 12. 15—19. the traders cast out from the temple.
Mk. 11. 27. Mt. 21. 27—31. parable of the two sons.
57. Mt. 21. 33. Mk. 12. 1—9. Mt. 21. 45. 46. parable of the vineyard & husbandmen.
58. Mt. 22. 1—14. parable of the king and wedding.
59. 15—33. tribute. marriage. resurrection.
60. Mk. 12. 28—31. Mt. 22. 40. Mk. 12. 32. 33. the two commandments.
61 62 Mt. 23. 1—33. precepts. pride. hypocrisy. swearing.
63. Mk. 12. 41—44. the widow's mite.
64. Mt. 24. 1. 2. 16—21. 32. 33. 36—39. 40—44. Jerusalem & the day of judgment.
45—51. the faithful and wise servant.
65. Mt. 25. 1—13. parable of the ten virgins.
66. 14—30. parable of the talents.
67 68 L. 21. 34—36. Mt. 25. 31—46. the day of judgment.
69. Mk. 14. 1—8. a woman anointeth him.

Mt. 26. 14–16. Judas undertakes to point out Jesus.

70. 71. 17–20. L. 22. 24–27 J. 13. 2. 4–17. 21–26. 31. 34. 35. Mt. 26. 31. 33.

72. L. 22. 33–34. Mt. 26. 35–45. precepts to his disciples, washes their feet & trouble of mind and prayer.

73. J. 18 1–3. Mt. 26. 48–50. Judas conducts the officers to Jesus.

74. J. 18. 4–8. Mt. 26. 50–52. 55. 56. Mk. 14. 51. 52. Mt. 26. 57. J. 18. 15. 16. 18. 17.

75. J. 18. 25. 26. 27. Mt. 26. 75. J. 18. 19–23. Mk. 14. 55–61.
L. 22. 67. 68. 70. Mk. 14. 63–65. he is arrested & carried before Caiaphas the High priest & is condemned.

76. J. 18. 28–31. 33–38. L. 23. 5. Mt. 27. 13. is then carried to Pilate.

77. L. 23. 6–12. who sends him to Herod.

78. L. 23. 13–16. Mt. 27. 15–23. 26. recieves him back, scourges and delivers him to execution.

79. 80. Mt. 27. 27. 29–31. 3–8. L. 23. 26–32. J. 19. 17–24. Mt. 27. 39–43.

81. L. 23. 39–41. 34. J. 19. 25–27. Mt. 27. 46–50. 55. 56. his crucifixion, death and burial.

J. 19. 31–34. 38–42. Mt. 27. 60. his burial.

The

Life and Morals

of

Jesus of Nazareth

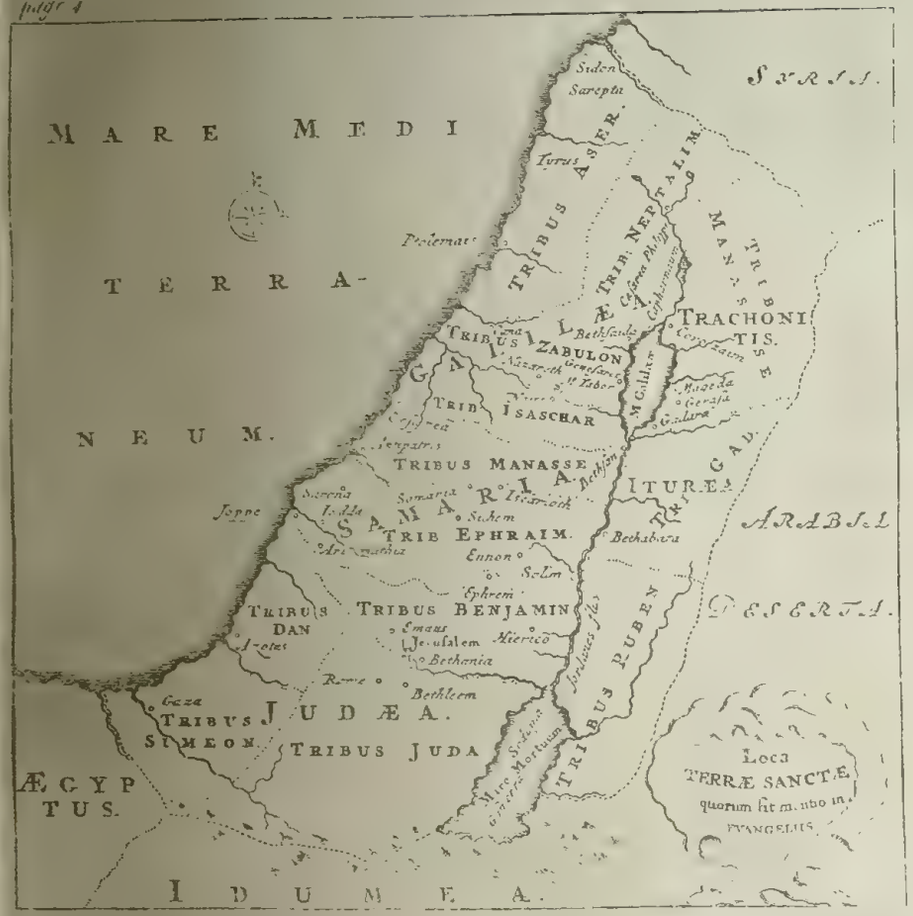
Extracted textually

from the Gospels

in

Greek, Latin

French & English.


MARE MEDI
TERRA-
NEUM.
SYRIA.
Sidon
Sarepta
Tyrus
TRIBUS ASER.
TRIB. NEPTALIM.
TRIB. MANASSE
TRACHONITIS.
Ptolemais
GALILÆA
TRIBUS ZABULON
TRIB. ISASCHAR
TRIBUS MANASSE
SAMARIA
TRIB. EPHRAIM.
ITURÆA
TRIB. GAD.
ARABIA
DESERTA.
Joppe
Ennon
Solim
Ephrem
TRIBUS DAN
TRIBUS BENJAMIN
Jerusalem
Hierico
Bethania
Bethleem
Gaza
TRIBUS SIMEON.
JUDÆA.
TRIBUS JUDA
TRIBUS RUBEN
Mare Mortuum
ÆGYPTUS.
IDUMEA.
Loca
TERRÆ SANCTÆ
quorum fit mentio in
EVANGELIIS

PONTUS LUXINUS Græci MARE NIGRUM.
EUROPÆ PARS.
Walachia
Servia
Mysia
Dalmatia
Paphlagonia
PONTUS
Bithynia
Galatia
Phrygia
ASIA MINOR
Lycaonia
Cappadocia
Lydia
Pisidia
Antiochia
Caria
CILICIA
Comagena
Armenia Minor
Armenia Major
Mesopotamia
MARE TIRRENO
MARE ADRIATICUM.
Argolicus Sinus
Rhodus
Cyprus
SYRIA
Sicilia
MARE MEDITERRANEUM.
Mare Libycum
LIBYA.
AFRICÆ PARS
Edom
ARABIA PETRÆA
ARABIA DESERTA
TABULA GEOGRAPHICA

Κεφ β'. 2.

1 Ἐγένετο δὲ ἐν ταῖς ἡμέραις ἐκείναις, ἐξῆλθε δόγμα παρὰ Καίσαρος Αὐγούστου, ἀπογράφεσθαι πᾶσαν τὴν οἰκουμένην.

2 (Αὕτη ἡ ἀπογραφὴ πρώτη ἐγένετο ἡγεμονεύοντος τῆς Συρίας Κυρηνίου.)

3 Καὶ ἐπορεύοντο πάντες ἀπογράφεσθαι, ἕκαστος εἰς τὴν ἰδίαν πόλιν.

4 Ἀνέβη δὲ καὶ Ἰωσὴφ ἀπὸ τῆς Γαλιλαίας, ἐκ πόλεως Ναζαρέτ, εἰς τὴν Ἰουδαίαν, εἰς πόλιν Δαυὶδ, ἥτις καλεῖται Βηθλεέμ, (διὰ τὸ εἶναι αὐτὸν ἐξ οἴκου καὶ πατριᾶς Δαυίδ,)

5 ἀπογράψασθαι σὺν Μαριὰμ τῇ μεμνηστευμένῃ αὐτῷ γυναικί, οὔσῃ ἐγκύῳ.

6 Ἐγένετο δὲ ἐν τῷ εἶναι αὐτοὺς ἐκεῖ, ἐπλήσθησαν αἱ ἡμέραι τοῦ τεκεῖν αὐτήν.

7 Καὶ ἔτεκε τὸν υἱὸν αὐτῆς τὸν πρωτότοκον, καὶ ἐσπαργάνωσεν αὐτὸν, καὶ ἀνέκλινεν αὐτὸν ἐν τῇ φάτνῃ· διότι οὐκ ἦν αὐτοῖς τόπος ἐν τῷ καταλύματι.

21 Καὶ ὅτε ἐπλήσθησαν ἡμέραι ὀκτὼ τοῦ περιτεμεῖν τὸ παιδίον, καὶ ἐκλήθη τὸ ὄνομα αὐτοῦ Ἰησοῦς,

39 Καὶ ὡς ἐτέλεσαν ἅπαντα τὰ κατὰ τὸν νόμον Κυρίου, ὑπέστρεψαν εἰς τὴν Γαλιλαίαν, εἰς τὴν πόλιν αὐτῶν Ναζαρέτ.

40 Τὸ δὲ παιδίον ηὔξανε, καὶ ἐκραταιοῦτο πνεύματι, πληρούμενον σοφίας·

42 Καὶ ὅτε ἐγένετο ἐτῶν δώδεκα, ἀναβαινόντων αὐτῶν εἰς Ἰεροσόλυμα κατὰ τὸ ἔθος τῆς ἑορτῆς·

43 Καὶ τελειωσάντων τὰς ἡμέρας, ἐν τῷ ὑποστρέφειν αὐτούς, ὑπέμεινεν Ἰησοῦς ὁ παῖς ἐν Ἰερουσαλήμ· καὶ οὐκ ἔγνω Ἰωσὴφ καὶ ἡ μήτηρ αὐτοῦ.

44 Νομίσαντες δὲ αὐτὸν ἐν τῇ συνοδίᾳ εἶναι, ἦλθον ἡμέρας ὁδόν· καὶ ἀνεζήτουν αὐτὸν ἐν τοῖς συγγενέσι καὶ ἐν τοῖς γνωστοῖς.

45 Καὶ μὴ εὑρόντες αὐτὸν, ὑπέστρεψαν εἰς Ἰερουσαλὴμ, ζητοῦντες αὐτόν.

CAPUT II.

1 FActum est autem in diebus illis, exiit edictum à Cæsare Augusto, describi omnem habitatam.

2 Hæc descriptio prima facta est præside Syriæ Cyrenio.)

3 Et ibant omnes describi, unusquisque in propriam civitatem.

4 Ascendit autem & Joseph à Galilæa, ex civitate Nazaret, in Judæam, in civitatem David, quæ vocatur Bethlehem, propter esse ipsum ex domo & familia David,

5 Describi cum Maria desponsata sibi uxore, existente prægnante.

6 Factum est autem in esse eos ibi, impleti sunt dies parere ipsam.

7 Et peperit filium suum primogenitum, & fasciavit eum, & reclinavit eum in præsepi: quia non erat eis locus in diversorio.

21 Et quando impleti sunt dies octo circumcidendi puerum, & vocatum est nomen ejus JESUS,

39 Et ut perfecerunt omnia quæ secundum legem Domini, reversi sunt in Galilæam in civitatem suam Nazaret.

40 At puer crescebat, & corroborabatur spiritu, plenus sapientia:

42 Et quum factus esset annorum duodecim, ascendentibus illis in Hierosolyma, secundum consuetudinem festi,

43 Et consummantibus dies, in reverti ipsos, remansit Jesus puer in Hierusalem: & non cognovit Joseph & mater ejus.

44 Existimantes autem illum in comitatu esse, venerunt diei iter: & requirebant eum in cognatis, & in notis.

45 Et non invenientes eum, regressi sunt in Hierusalem, quærentes eum.

The Roman empire taxed.

En ce tems-là, on publia un Edit de la part de César-Auguste, pour faire un dénombrement des habitans de toute la terre.

2. Ce dénombrement se fit, avant que Quirinus fût Gouverneur de Syrie.

3. Ainsi tous alloient pour être enregistrés, chacun dans sa ville.

4. Joseph aussi monta de Galilée en Judée, de la ville de Nazareth, à la ville de David, nommé Beth-léhem, parce qu'il étoit de la maison et de la famille de David;

5. Pour être enregistrés avec Marie son épouse, qui étoit enceinte.

6. Et pendant qu'ils étoient là, le tems auquel elle devoit accoucher arriva.

7. Et elle mit au monde son Fils premier-né, et elle l'emmaillotta, et le coucha dans une crèche, parce qu'il n'y avoit point de place pour eux dans l'hôtellerie.

21. Quand les huit jours furent accomplis pour circoncire l'enfant, il fut appelé JESUS,

39. Et après qu'ils eurent accomplis tout ce qui est ordonné par la Loi du Seigneur, ils retournèrent en Galilée, à Nazareth, qui étoit leur ville.

40. Cependant l'enfant croissoit et se fortifioit en esprit, étant rempli de sagesse.

42. Et quand il eut atteint l'âge de douze ans, ils montèrent à Jérusalem, selon la coutume de la fête.

43. Lorsque les jours *de la fête* furent achevés, comme ils s'en retournoient, l'enfant Jésus demeura dans Jérusalem; et Joseph et sa mère ne s'en aperçurent point.

44. Mais pensant qu'il étoit en la compagnie de ceux qui faisoient le voyage avec eux, ils marchèrent une journée, et ils le cherchèrent parmi *leurs* parens et ceux de leur connoissance;

45. Et ne le trouvant point, ils retournèrent à Jérusalem, pour l'y chercher.

AND it came to pass in those days, that there went out a decree from Cesar Augustus, that all the world should be taxed.

2 (*And* this taxing was first made when Cyrenius was governor of Syria.)

3 And all went to be taxed, every one into his own city.

4 And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Beth-lehem (because he was of the house and lineage of David.)

5 To be taxed with Mary his espoused wife, being great with child.

6 And so it was, that, while they were there, the days were accomplished that she should be delivered.

7 And she brought forth her first-born son, and wrapped him in swaddling-clothes, and laid him in a manger; because there was no room for them in the inn.

21 And when eight days were accomplished for the circumcising of the child, his name was called JESUS,

39 And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth.

40 And the child grew, and waxed strong in spirit, filled with wisdom;

42 And when he was twelve years old, they went up to Jerusalem, after the custom of the feast.

43 And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not *of it*.

44 But they supposing him to have been in the company, went a day's journey; and they sought him among *their* kinsfolk and acquaintance.

45 And when they found him not, they turned back again to Jerusalem, seeking him.

46 Καὶ ἐγένετο μεθ' ἡμέρας τρεῖς εὗρον αὐτὸν ἐν τῷ ἱερῷ καθεζόμενον ἐν μέσῳ τῶν διδασκάλων, καὶ ἀκούοντα αὐτῶν, καὶ ἐπερωτῶντα αὐτούς.

* 47 ‡ Ἐξίσταντο δὲ πάντες οἱ ἀκούοντες αὐτοῦ, ἐπὶ τῇ συνέσει καὶ ταῖς ‡ ἀποκρίσεσιν αὐτῶν.

48 Καὶ ἰδόντες αὐτὸν ἐξεπλάγησαν. Καὶ πρὸς αὐτὸν ἡ μήτηρ αὐτοῦ εἶπε· Τέκνον, τί ἐποίησας ἡμῖν οὕτως; ἰδοὺ ὁ πατήρ σου κἀγὼ ὀδυνώμενοι ἐζητοῦμέν σε.

52 Καὶ Ἰησοῦς προέκοπτε σοφίᾳ καὶ ἡλικίᾳ,

* 1 Ἐν ἔτει δὲ † πεντεκαιδεκάτῳ τῆς † ἡγεμονίας Τιβερίου Καίσαρος, ‡ ἡγεμονεύοντος Ποντίου Πιλάτου τῆς Ἰουδαίας, καὶ † τετραρχοῦντος τῆς Γαλιλαίας Ἡρῴδου, Φιλίππου δὲ τοῦ ἀδελφοῦ αὐτοῦ τετραρχοῦντος τῆς Ἰτουραίας καὶ Τραχωνίτιδος χώρας, καὶ Λυσανίου τῆς Ἀβιληνῆς τετραρχοῦντος,

2 Ἐπ' ἀρχιερέων Ἅννα καὶ Καϊάφα,

4 Ἐγένετο Ἰωάννης βαπτίζων ἐν τῇ ἐρήμῳ,

4 Αὐτὸς δὲ ὁ Ἰωάννης εἶχε τὸ ἔνδυμα αὐτοῦ ἀπὸ τριχῶν καμήλου, καὶ ζώνην δερματίνην περὶ τὴν ὀσφὺν αὐτοῦ· ἡ δὲ τροφὴ αὐτοῦ ἦν ἀκρίδες καὶ μέλι ἄγριον.

5 Τότε ἐξεπορεύετο πρὸς αὐτὸν Ἱεροσόλυμα, καὶ πᾶσα ἡ Ἰουδαία, καὶ πᾶσα ἡ περίχωρος τοῦ Ἰορδάνου.

6 Καὶ ἐβαπτίζοντο ἐν τῷ Ἰορδάνῃ ὑπ' αὐτοῦ,

13 Τότε παραγίνεται ὁ Ἰησοῦς ἀπὸ τῆς Γαλιλαίας ἐπὶ τὸν Ἰορδάνην πρὸς τὸν Ἰωάννην, τοῦ βαπτισθῆναι ὑπ' αὐτοῦ.

23 Καὶ αὐτὸς ἦν ὁ Ἰησοῦς ὡσεὶ ἐτῶν τριάκοντα ἀρχόμενος,

12 Μετὰ τοῦτο κατέβη εἰς Καπερναοὺμ, αὐτὸς καὶ ἡ μήτηρ αὐτοῦ, καὶ οἱ ἀδελφοὶ αὐτοῦ καὶ οἱ μαθηταὶ αὐτοῦ· καὶ ἐκεῖ ἔμειναν οὐ πολλὰς ἡμέρας.

46 Et factum eſt, poſt dies tres invenerunt illum in templo ſedentem in medio doctorum, & audientem illos, & interrogantem eos.

47 Stupebant autem omnes audientes eum, ſuper intelligentia & reſponſis ejus.

48 Et videntes ipſum, attoniti fuerunt: Et ad illum mater ejus dixit: Fili, quid feciſti nobis ſic? ecce pater tuus & ego dolentes quærebamus te.

52 Et Jeſus proficiebat ſapientia, & ætate,

1 IN anno autem quinto decimo imperii Tiberii Cæſaris, præſidente Pontio Pilato Judææ, & tetrarcha Galilææ Herode, Philippo autem fratre ejus tetrarcha Iturææ, & Trachonitidis regionis, & Lyſania Abilenæ tetrarcha,

2 Sub principibus Sacerdotum Annaë & Caiapha,

4 Fuit Joannes baptizans in deſerto,

4 Ipſe autem Joannes habebat indumentum ſuum è pilis cameli, & zonam pelliceam circa lumbum ſuum: eſca autem ejus erat locuſtæ & mel ſilveſtre.

5 Tunc exibat ad eum Hieroſolyma, & omnis Judæa, & omnis circum vicinia Jordanis.

6 Et baptizabantur in Jordane ab eo,

13 Tunc accedit Jeſus à Galilæa ad Jordanem ad Joannem, baptizari ab eo.

23 Et ipſe erat Jeſus quaſi annorum triginta incipiens,

12 Poſt hoc deſcendit in Capernaum, ipſe & mater ejus, & fratres ejus, & diſcipuli ejus, & ibi manſerunt non multis diebus.

46. Et au bout de trois jours, ils le trouvèrent dans le Temple, assis au milieu des Docteurs, les écoutant et leur faisant des questions.

47. Et tous ceux qui l'entendoient étoient ravis de sa sagesse et de ses réponses.

48. Quand *Joseph et Marie* le virent, ils furent étonnés ; et sa mère lui dit : *Mon* enfant, pourquoi as-tu ainsi agi avec nous ? Voilà ton père et moi qui te cherchions étant fort en peine.

51. Il s'en alla ensuite avec eux, et vint à Nazareth, et il leur étoit soumis.

52. Et Jésus croissoit en sagesse, en stature, et en grace.

L'A quinzième année de l'empire de Tibère César, Ponce Pilate étant Gouverneur de la Judée, Hérode étant Tétrarque de la Galilée, Philippe son frère, Tétrarque de l'Iturée et de la province de la Trachonite, et Lysanias, Tétrarque d'Abilène ;

2. Anne et Caïphe étant Souverains Sacrificateurs,

4. Jean baptisoit dans le désert,

4. Ce Jean avoit un habit de poils de chameau, et une ceinture de cuir autour de ses reins, et sa nourriture étoit des sauterelles et du miel sauvage.

5. Alors ceux de Jérusalem, et de tout le pays des environs du Jourdain, venoient à lui.

6. Et ils étoient baptisés par lui dans le Jourdain,

13. Alors Jésus vint de Galilée au Jourdain vers Jean, pour être baptisé par lui.

23. Et Jésus étoit *alors* âgé d'environ trente ans.

12. Après cela, il descendit à Capernaüm, avec sa Mère, ses Frères, et ses Disciples ; et ils n'y demeurèrent que peu de jours ;

46 And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. L.2.

47 And all that heard him were astonished at his understanding and answers.

48 And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing.

51 And he went down with them, and came to Nazareth, and was subject unto them:

52 And Jesus increased in wisdom and stature,

NOW in the fifteenth year of the reign of Tiberius Cesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Iturea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene, L.3

2 Annas and Caiaphas being the high priests,

4 John did baptize in the wilderness, Mk.1.

4 And the same John had his raiment of camels' hair, and a leathern girdle about his loins; and his meat was locusts and wild honey. M.3

5 Then went out to him Jerusalem, and all Judea, and all the region round about Jordan.

6 And were baptized of him in Jordan,

13 Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. M.3.

23 And Jesus himself began to be about thirty years of age, L.3.

12 After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples; and they continued there not many days. J.2.

13 Καὶ ἐγγὺς ἦν τὸ πάσχα τῶν Ἰουδαίων, καὶ ἀνέβη εἰς Ἱεροσόλυμα ὁ Ἰησοῦς.

13 Et prope erat Pascha Judæorum, & ascendit Hierosolymam Jesus.

* 14 Καὶ εὗρεν ἐν τῷ ἱερῷ τοὺς πωλοῦντας † βόας καὶ πρόβατα καὶ περιστερὰς, καὶ τοὺς † κερματιστὰς καθημένους.

13 Et invenit in templo vendentes boves, & oves, & columbas, & numularios sedentes.

* 15 Καὶ ποιήσας † φραγέλλιον ἐκ † σχοινίων, πάντας ἐξέβαλεν ἐκ τοῦ ἱεροῦ, τά τε πρόβατα καὶ τοὺς βόας· καὶ τῶν κολλυβιστῶν ἐξέχεε τὸ † κέρμα, καὶ τὰς τραπέζας ἀνέστρεψε·

15 Et faciens flagellum ex funiculis omnes ejecit ex templo, & oves & boves: & numulariorum effudit monetam, & mensas subvertit.

* 16 Καὶ τοῖς τὰς περιστερὰς πωλοῦσιν εἶπεν· Ἄρατε ταῦτα ἐντεῦθεν· μὴ ποιεῖτε τὸν οἶκον τοῦ πατρός μου οἶκον † ἐμπορίου.

16 Et columbas vendentibus dixit: Auferte ista hinc: ne facite domum patris mei domum mercatûs.

22 Μετὰ ταῦτα ἦλθεν ὁ Ἰησοῦς, καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὴν Ἰουδαίαν γῆν· καὶ ἐκεῖ διέτριβε μετ' αὐτῶν καὶ ἐβάπτιζεν.

22 Post hæc venit Jesus & discipuli ejus in Judæam terram: & illic morabatur cum eis, & baptizabat.

12 Ἀκούσας δὲ ὁ Ἰησοῦς ὅτι Ἰωάννης παρεδόθη, ἀνεχώρησεν εἰς τὴν Γαλιλαίαν.

12 Audiens autem Jesus quod Joannes traditus esset, receſſit in Galilæam:

17 Αὐτὸς γὰρ ὁ Ἡρῴδης, ἀποστείλας ἐκράτησε τὸν Ἰωάννην, καὶ ἔδησεν αὐτὸν ἐν τῇ φυλακῇ, διὰ Ἡρωδιάδα τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ, ὅτι αὐτὴν ἐγάμησεν.

17 Ipse enim Herodes mittens prehendit Joannem, & vinxit eum in custodia, propter Herodiadem uxorem Philippi fratris sui, quia eam duxerat.

18 Ἔλεγε γὰρ ὁ Ἰωάννης τῷ Ἡρῴδῃ· Οὐκ ἔξεστί σοι ἔχειν τὴν γυναῖκα τοῦ ἀδελφοῦ σου.

18 Dicebat enim Joannes Herodi: Quod non licet tibi habere uxorem fratris tui.

19 Ἡ δὲ Ἡρωδιὰς ἐνεῖχεν αὐτῷ, καὶ ἤθελεν αὐτὸν ἀποκτεῖναι· καὶ οὐκ ἠδύνατο·

19 At Herodias insidiabatur illi: & volebat eum occidere, & non poterat.

20 Ὁ γὰρ Ἡρῴδης ἐφοβεῖτο τὸν Ἰωάννην, εἰδὼς αὐτὸν ἄνδρα δίκαιον καὶ ἅγιον· καὶ συνετήρει αὐτόν· καὶ ἀκούσας αὐτοῦ, πολλὰ ἐποίει, καὶ ἡδέως αὐτοῦ ἤκουε.

20 Nam Herodes metuebat Joannem, sciens eum virum justum & sanctum: & conservabat eum, & audiens eum, multa faciebat, & suaviter eum audiebat.

21 Καὶ γενομένης ἡμέρας εὐκαίρου, ὅτε Ἡρῴδης τοῖς γενεσίοις αὐτοῦ δεῖπνον ἐποίει τοῖς μεγιστᾶσιν αὐτοῦ, καὶ τοῖς χιλιάρχοις, καὶ τοῖς πρώτοις τῆς Γαλιλαίας,

21 Et facta die opportuna, quum Herodes natalitiis suis cœnam faciebat principibus suis, & tribunis, & primis Galilææ:

22 Καὶ εἰσελθούσης τῆς Θυγατρὸς αὐτῆς τῆς Ἡρωδιάδος, καὶ ὀρχησαμένης, καὶ ἀρεσάσης τῷ Ἡρῴδῃ καὶ τοῖς συνανακειμένοις, εἶπεν ὁ βασιλεὺς τῷ κορασίῳ· Αἴτησόν με ὃ ἐὰν θέλῃς, καὶ δώσω σοί.

22 Et ingressa filiâ ipsius Herodiadis, & saltante, & placente Herodi & unà recumbentibus ait rex puellæ: Pete à me quicquid velis, & dabo tibi.

23 Καὶ ὤμοσεν αὐτῇ· Ὅτι ὃ ἐάν με αἰτήσῃς, δώσω σοὶ, ἕως ἡμίσους τῆς βασιλείας μου.

23 Et juravit illi: Quia quicquid petieris, dabo tibi, usque dimidium regni mei.

13. Car la Pâque des Juifs étoit proche ; et Jésus monta à Jérusalem.

14. Il trouva dans le Temple des gens qui vendoient des taureaux, des brebis et des pigeons, avec des changeurs qui y étoient assis.

15. Et ayant fait un fouet de petites cordes, il les chassa tous du Temple, et les brebis et les taureaux ; il répandit la monnoie des changeurs, et renversa leurs tables ;

16. Et il dit à ceux qui vendoient les pigeons : Otez tout cela d'ici, et ne faites pas de la Maison de mon Père, une maison de marché.

22. Après cela, Jésus s'en alla en Judée avec ses Disciples, et il y demeura avec eux, et y baptisoit.

12. Or, Jésus ayant appris que Jean avoit été mis en prison, se retira dans la Galilée.

17. Car Hérode avoit envoyé prendre Jean, et l'avoit fait lier dans la prison, à cause d'Hérodias, femme de Philippe son frère, parce qu'il l'avoit épousée,

18. Car Jean disoit à Hérode : Il ne t'est pas permis d'avoir la femme de ton frère.

19. C'est pourquoi Hérodias lui en vouloit, et elle désiroit de le faire mourir ; mais elle ne pouvoit,

20. Parce qu'Hérode craignoit Jean, sachant que c'étoit un homme juste et saint ; il le considéroit, il faisoit même beaucoup de choses selon ses avis, et il l'écoutoit avec plaisir.

21. Mais un jour vint à propos, auquel Hérode faisoit le festin du jour de sa naissance, aux Grands de sa cour, aux officiers de ses troupes, et aux principaux de la Galilée.

22. La fille d'Hérodias étant entrée, et ayant dansé, et ayant plu à Hérode et à ceux qui étoient à table *avec lui*, le Roi dit à la jeune fille : Demande-moi ce que tu voudras, et je *te le* donnerai.

23. Et il le lui jura, *disant* : Tout ce que tu me demanderas, je te *le* donnerai, jusqu'à la moitié de mon Royaume.

13 And the Jews' passover was at hand; and Jesus went up to Jerusalem, J. 2.

14 And found in the temple those that sold oxen, and sheep, and doves, and the changers of money, sitting:

15 And, when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables;

16 And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise.

22 After these things came Jesus and his disciples into the land of Judea; and there he tarried with them, and baptized. J. 3.

12 Now, when Jesus had heard that John was cast into prison, he departed into Galilee: M. 4.

17 For Herod himself had sent forth, and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife; for he had married her. M. 6

18 For John had said unto Herod, It is not lawful for thee to have thy brother's wife.

19 Therefore Herodias had a quarrel against him, and would have killed him; but she could not.

20 For Herod feared John, knowing that he was a just man, and an holy, and observed him; and when he heard him, he did many things, and heard him gladly.

21 And when a convenient day was come, that Herod, on his birthday, made a supper to his lords, high captains, and chief *estates* of Galilee;

22 And when the daughter of the said Herodias came in and danced, and pleased Herod, and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give *it* thee.

23 And he sware unto her, Whatsoever thou shalt ask of me, I will give *it* thee, unto the half of my kingdom.

4.

ὁ 24 Ἡ δὲ ἐξελθοῦσα, εἶπε τῇ μητρὶ αὐτῆς· Τί αἰτήσωμαι; Ἡ δὲ εἶπε· Τὴν κεφαλὴν Ἰωάννου τοῦ βαπτίζοντος.

25 Καὶ εἰσελθοῦσα εὐθέως μετὰ σπουδῆς πρὸς τὸν βασιλέα, ᾐτήσατο, λέγουσα· Θέλω ἵνα μοι δῷς ἐξ αὐτῆς ἐπὶ πίνακι τὴν κεφαλὴν Ἰωάννου τοῦ Βαπτιστοῦ.

26 Καὶ περίλυπος γενόμενος ὁ βασιλεὺς, διὰ τοὺς ὅρκους καὶ τοὺς συνανακειμένους οὐκ ἠθέλησεν αὐτὴν ἀθετῆσαι.

* 27 Καὶ εὐθέως † ἀποστείλας ὁ † βασιλεὺς † σπεκουλάτορα, ‡ ἐπέταξεν ‡ ἐνεχθῆναι τὴν κεφαλὴν αὐτοῦ.

* 28 Ὁ δὲ ἀπελθὼν ‡ ἀπεκεφάλισεν αὐτὸν ἐν τῇ φυλακῇ· καὶ ἤνεγκε τὴν κεφαλὴν αὐτοῦ ἐπὶ πίνακι, καὶ ἔδωκεν αὐτὴν τῷ κοράσιῳ· καὶ τὸ κοράσιον ἔδωκεν αὐτὴν τῇ μητρὶ αὐτῆς.

24 Illa verò egressa, dixit matri suæ: Quid petam? Illa verò ait: Caput Joannis Baptistæ.

25 Et ingressa statim cum studio ad regem, petivit, dicens: Volo ut mihi des ex ipsa in disco caput Joannis Baptistæ.

26 Et contristatus factus rex, propter juramenta, & simul discumbentes, non voluit eam rejicere.

27 Et statim mittens rex speculatorem, injunxit afferri caput ejus. Ille autem abiens decollavit eum in carcere:

28 Et attulit caput ejus in disco, & dedit illud puellæ, & puella dedit illud matri suæ.

29 Et

21 Καὶ εἰσπορεύονται εἰς Καπερναούμ· καὶ εὐθέως τοῖς σάββασιν εἰσελθὼν εἰς τὴν συναγωγὴν, ἐδίδασκε.

22 Καὶ ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ· ἦν γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων, καὶ οὐχ ὡς οἱ γραμματεῖς.

21 Et ingrediuntur in Capernaum: & statim Sabbatis ingressus in synagogam, docebat.

22 Et percellebantur super doctrina ejus: Erat enim docens eos quasi auctoritatem habens, & non sicut Scribæ.

Κεφ. ιβ'. 12.

1 Ἐν ἐκείνῳ τῷ καιρῷ ἐπορεύθη ὁ Ἰησοῦς τοῖς Σάββασι διὰ τῶν σπορίμων· οἱ δὲ μαθηταὶ αὐτοῦ ἐπείνασαν, καὶ ἤρξαντο τίλλειν στάχυας, καὶ ἐσθίειν.

2 Οἱ δὲ Φαρισαῖοι ἰδόντες, εἶπον αὐτῷ· Ἰδοὺ, οἱ μαθηταί σου ποιοῦσιν ὃ οὐκ ἔξεστι ποιεῖν ἐν σαββάτῳ.

3 Ὁ δὲ εἶπεν αὐτοῖς· Οὐκ ἀνέγνωτε τί ἐποίησε Δαβὶδ, ὅτε ἐπείνασεν αὐτὸς, καὶ οἱ μετ' αὐτοῦ;

4 Πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ Θεοῦ, καὶ τοὺς ἄρτους τῆς προθέσεως ἔφαγεν, οὓς οὐκ ἔξὸν ἦν αὐτῷ φαγεῖν, οὐδὲ τοῖς μετ' αὐτοῦ, εἰ μὴ τοῖς ἱερεῦσι μόνοις;

5 Ἢ οὐκ ἀνέγνωτε ἐν τῷ νόμῳ, ὅτι τοῖς Σάββασιν οἱ ἱερεῖς ἐν τῷ ἱερῷ τὸ Σάββατον βεβηλοῦσι, καὶ ἀναίτιοί εἰσι;

CAPUT XII.

1 In illo tempore abiit Jesus Sabbatis per sata: at discipuli ejus esurierunt, & cœperunt vellere spicas, & manducare.

2 Verum Pharisæi videntes, dixerunt ei: Ecce discipuli tui faciunt quod non licet facere in Sabbato.

3 Ille verò dixit eis: Non legistis quid fecerit David, quando esuriit ipse & qui cum eo?

4 Quomodo intravit in domum Dei, & panes propositionis comedit, quos non licitum erat ei edere, neque his qui cum eo, nisi Sacerdotibus solis?

5 Aut non legistis in lege, quia Sabbatis Sacerdotes in sacro Sabbatum violant, & inculpati sunt?

24. Et étant sortie, elle dit à sa mère : Que demanderai-je ? Et *sa mère* lui dit : *Demande* la tête de Jean-Baptiste.

25. Et étant incontinent rentrée avec empressement vers le Roi, elle lui fit sa demande, et lui dit : Je voudrois que tout à l'heure tu me donnasses dans un bassin la tête de Jean-Baptiste.

26. Et le Roi en fut *triste* ; cependant à cause du serment, et de ceux qui étoient à table *avec lui*, il ne voulut pas la refuser.

27. Et il envoya incontinent un de ses gardes, et lui commanda d'apporter la tête de *Jean*.

28. *Le garde* y alla, et lui coupa la tête dans la prison ; et l'ayant apportée dans un bassin, il la donna à la jeune fille, et la jeune fille la présenta à sa mère.

21. Ensuite ils entrèrent à Capernaüm ; et Jésus étant d'abord entré dans la Synagogue le jour du Sabbat, il y enseignoit,

22. Et ils étoient étonnés de sa doctrine, car il les enseignoit comme ayant autorité, et non pas comme les Scribes.

EN ce tems-là, Jésus passoit par des blés un jour de Sabbat ; et ses Disciples ayant faim, se mirent à arracher des épis, et à en manger.

2. Les Pharisiens voyant cela, lui dirent : Voilà tes Disciples qui font ce qu'il n'est pas permis de faire le jour du Sabbat.

3. Mais il leur dit : N'avez-vous pas lu ce que fit David ayant faim, tant lui que ceux qui *étoient* avec lui :

4. Comment il entra dans la maison de Dieu, et mangea les pains de proposition, dont il n'étoit pas permis de manger, ni à lui, ni à ceux qui *étoient* avec lui, mais aux seuls Sacrificateurs ?

5. Ou n'avez-vous pas lu dans la Loi, que les Sacrificateurs, au jour du Sabbat, violent le Sabbat dans le Temple, sans être coupables ?

24 And she went forth, and said unto her mother, What shall I ask? and she said, The head of John the Baptist. Mk. 6.

25 And she came in straightway with haste unto the king, and asked, saying, I will that thou give me, by and by in a charger, the head of John the Baptist.

26 And the king was exceeding sorry; *yet* for his oath's sake, and for their sakes which sat with him, he would not reject her.

27 And immediately the king sent an executioner, and commanded his head to be brought: and he went and beheaded him in the prison;

28 And brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother.

21 And they went into Capernaum; and straightway on the sabbath-day, he entered into the synagogue, and taught. Mk. 1.

22 And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes.

AT that time Jesus went on the sabbath-day through the corn; and his disciples were an hungered, and began to pluck the ears of corn, and to eat. M. 12.

2 But when the Pharisees saw *it*, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath-day.

3 But he said unto them, Have ye not read what David did when he was an hungered, and they that were with him;

4 How he entered into the house of God, and did eat the shew-bread, which was not lawful for him to eat, neither for them which were with him, but only for the priests?

5 Or, have ye not read in the law, how that on the sabbath-days the priests in the temple profane the sabbath, and are blameless?

5.

9 Καὶ μεταβὰς ἐκεῖθεν, ἦλθεν εἰς τὴν συναγωγὴν αὐτῶν.

10 Καὶ ἰδοὺ, ἄνθρωπος ἦν τὴν χεῖρα ἔχων ξηράν· καὶ ἐπηρώτησαν αὐτὸν, λέγοντες· Εἰ ἔξεστι τοῖς σάββασι θεραπεύειν; ἵνα κατηγορήσωσιν αὐτοῦ.

11 Ὁ δὲ εἶπεν αὐτοῖς· Τίς ἔσται ἐξ ὑμῶν ἄνθρωπος, ὃς ἕξει πρόβατον ἕν, καὶ ἐὰν ἐμπέσῃ τοῦτο τοῖς σάββασιν εἰς βόθυνον, οὐχὶ κρατήσει αὐτὸ καὶ ἐγερεῖ;

12 Πόσῳ οὖν διαφέρει ἄνθρωπος προβάτου; ὥστε ἔξεστι τοῖς σάββασι καλῶς ποιεῖν.

27 Καὶ ἔλεγεν αὐτοῖς· Τὸ σάββατον διὰ τὸν ἄνθρωπον ἐγένετο, καὶ οὐχ ὁ ἄνθρωπος διὰ τὸ σάββατον.

9 Et tranſiens inde, venit in ſynagogam eorum.

10 Et ecce homo erat manum habens aridam, & interrogabant eum, dicentes, Si licet Sabbatis curare? ut accuſarent eum.

11 Ipſe autem dixit illis, Quis erit ex vobis homo qui habebit ovem unam, & ſi ceciderit hæc Sabbatis in foveam, nonne apprehendet eam & exiget?

12 Quanto igitur præſtat homo ove? Itaque licet Sabbatis bona facere.

27 Et dicebat eis: Sabbatum propter hominem factum eſt, non homo propter Sabbatum.

14 Οἱ δὲ Φαρισαῖοι συμβούλιον ἔλαβον κατ' αὐτοῦ ἐξελθόντες, ὅπως αὐτὸν ἀπολέσωσιν.

15 Ὁ δὲ Ἰησοῦς γνοὺς ἀνεχώρησεν ἐκεῖθεν· καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοὶ, καὶ ἐθεράπευσεν αὐτοὺς πάντας.

14 At Phariſæi conſilium ceperunt adverſus eum, exeuntes, ut eum perderent.

15 At Jeſus cognoſcens, receſſit inde: & ſequutæ ſunt eum turbæ multæ, & curavit eos omnes:

* 12 Ἐγένετο δὲ ἐν ταῖς ἡμέραις ταύταις, ἐξῆλθεν εἰς τὸ ὄρος προσεύξασθαι, καὶ ἦν † διανυκτερεύων ἐν τῇ προσευχῇ τοῦ Θεοῦ.

13 Καὶ ὅτε ἐγένετο ἡμέρα, προσεφώνησε τοὺς μαθητὰς αὐτοῦ· καὶ ἐκλεξάμενος ἀπ' αὐτῶν δώδεκα, οὓς καὶ ἀποστόλους ὠνόμασε·

14 (Σίμωνα, ὃν καὶ ὠνόμασε Πέτρον, καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ, Ἰάκωβον καὶ Ἰωάννην, Φίλιππον καὶ Βαρθολομαῖον·

15 Ματθαῖον καὶ Θωμᾶν, Ἰάκωβον τὸν τοῦ Ἁλφαίου, καὶ Σίμωνα τὸν καλούμενον Ζηλωτὴν·

16 Ἰούδαν Ἰακώβου, καὶ Ἰούδαν Ἰσκαριώτην, ὃς καὶ ἐγένετο προδότης·)

12 Factum eſt autem in diebus illis, exiit in montem orare: & erat pernoctans in oratione Dei.

13 Et quum factus eſſet dies, advocavit diſcipulos ſuos: & eligens ex ipſis duodecim, quos & Apoſtolos nominavit.

14 Simonem, quem & nominavit Petrum, & Andream fratrem ejus, Jacobum & Joannem, Philippum & Bartholomæum:

15 Matthæum & Thomam, Jacobum Alphæi, & Simonem vocatum Zelotem.

16 Judam Jacobi, & Judam Iſcariotem, qui & fuit traditor.

* 17 Καὶ καταβὰς μετ' αὐτῶν, ἔστη ἐπὶ † τόπου πεδινοῦ· καὶ ὄχλος μαθητῶν αὐτοῦ, καὶ πλῆθος πολὺ τοῦ λαοῦ ἀπὸ πάσης τῆς Ἰουδαίας καὶ Ἰερουσαλὴμ, καὶ τῆς † παραλίου Τύρου καὶ Σιδῶνος, οἳ ἦλθον ἀκοῦσαι αὐτοῦ, καὶ ἰαθῆναι ἀπὸ τῶν νόσων αὐτῶν·

17 Et deſcendens cum illis, ſtetit in loco campeſtri, & turba diſcipulorum ejus, & multitudo copioſa plebis ab omni Judæa, & Hieruſalem, & maritima Tyri & Sidonis, qui venerunt audire eum, & ſanari à languoribus ſuis:

9. Étant parti de-là, il vint dans leur synagogue.

10. Et il y trouva un homme qui avoit une main sèche; et ils lui demandèrent, pour avoir lieu de l'accuser: Est-il permis de guérir dans les jours de Sabbat?

11. Et il leur dit, Qui sera celui d'entre vous, qui ayant une brebis, si elle tombe au jour du Sabbat dans une fosse, ne la prenne et ne l'en retire?

12. Et combien un homme ne vaut-il pas mieux qu'une brebis? Il est donc permis de faire du bien dans les jours de Sabbat.

27. Puis il leur dit: Le Sabbat a été fait pour l'homme, et non pas l'homme pour le Sabbat.

14. Là-dessus les Pharisiens étant sortis, délibérèrent entr'eux comment ils le feroient périr.

15. Mais Jésus connoissant *cela*, partit de-là, et une grande multitude le suivit

12. En ce tems-là, *Jésus* alla sur une montagne pour prier; et il passa toute la nuit à prier Dieu.

13. Et dès que le jour fut venu il appela ses Disciples, et il en choisit douze d'entr'eux qu'il nomma Apôtres.

14. *Savoir*, Simon, qu'il nomma aussi Pierre, et André son frère, Jacques et Jean, Philippe et Barthelemi;

15. Matthieu et Thomas, Jacques *fils* d'Alphée, et Simon appelé le Zélé;

16. Jude, *frère* de Jacques et Judas Iscariot, qui fut celui qui le trahit.

17. Etant ensuite descendu avec eux, il s'arrêta dans une plaine, avec la troupe de ses Disciples, et une grande multitude de peuple de toute la Judée et de Jérusalem, et de la *contrée* maritime de Tyr et de Sidon, qui étoient venus pour l'entendre.

9 And when he was departed thence, he went into their synagogue: Mt. 12.

10 And, behold, there was a man which had *his* hand withered. And they asked him, saying, Is it lawful to heal on the sabbath-days? that they might accuse him.

11 And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath-day, will he not lay hold on it, and lift *it* out?

12 How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath-days.

27 And he said unto them, The sabbath was made for man, and not man for the sabbath: Mk. 2.

14 Then the Pharisees went out, and held a council against him, how they might destroy him. Mt. 12.

15 But when Jesus knew *it*, he withdrew himself from thence: and great multitudes followed him,

12 And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God. L. 6.

13 And when it was day, he called *unto him* his disciples; and of them he chose twelve, whom also he named Apostles;

14 Simon, (whom he also named Peter,) and Andrew his brother, James and John, Philip and Bartholomew,

15 Matthew and Thomas, James *the son* of Alpheus, and Simon called Zelotes,

16 And Judas *the brother* of James, and Judas Iscariot, which also was the traitor.

17 And he came down with them, and stood in the plain; and the company of his disciples, and a great multitude of people out of all Judea and Jerusalem, and from the sea-coast of Tyre and Sidon, which came to hear him,

Κεφ. ε' 5.

1 Ἰδὼν δὲ τοὺς ὄχλους, ἀνέβη εἰς τὸ ὄρος· καὶ καθίσαντι αὐτοῦ προσῆλθαν αὐτῷ οἱ μαθηταὶ αὐτοῦ·

2 Καὶ ἀνοίξας τὸ στόμα αὐτοῦ, ἐδίδασκεν αὐτοὺς, λέγων·

3 Μακάριοι οἱ πτωχοὶ τῷ πνεύματι· ὅτι αὐτῶν ἐστιν ἡ βασιλεία τῶν οὐρανῶν.

4 Μακάριοι οἱ πενθοῦντες· ὅτι αὐτοὶ παρακληθήσονται.

5 Μακάριοι οἱ πραεῖς· ὅτι αὐτοὶ κληρονομήσουσι τὴν γῆν.

6 Μακάριοι οἱ πεινῶντες καὶ διψῶντες τὴν δικαιοσύνην· ὅτι αὐτοὶ χορτασθήσονται.

7 Μακάριοι οἱ ἐλεήμονες· ὅτι αὐτοὶ ἐλεηθήσονται.

8 Μακάριοι οἱ καθαροὶ τῇ καρδίᾳ· ὅτι αὐτοὶ τὸν Θεὸν ὄψονται

* υ ‡ 9 Μακάριοι οἱ † εἰρηνοποιοί· ὅτι αὐτοὶ υἱοὶ Θεοῦ κληθήσονται.

10 Μακάριοι οἱ δεδιωγμένοι ἕνεκεν δικαιοσύνης· ὅτι αὐτῶν ἐστιν ἡ βασιλεία τῶν οὐρανῶν.

11 Μακάριοί ἐστε ὅταν ὀνειδίσωσιν ὑμᾶς καὶ διώξωσι, καὶ εἴπωσι πᾶν πονηρὸν ῥῆμα καθ' ὑμῶν, ψευδόμενοι, ἕνεκεν ἐμοῦ.

12 Χαίρετε καὶ ἀγαλλιᾶσθε· ὅτι ὁ μισθὸς ὑμῶν πολὺς ἐν τοῖς οὐρανοῖς· οὕτω γὰρ ἐδίωξαν τοὺς προφήτας τοὺς πρὸ ὑμῶν.

CAPUT V.

1 VIdens autem turbas, ascendit in montem: & sedente eo, advenerunt illi discipuli ejus.

2 Et aperiens os suum, docebat eos, dicens:

3 Beati pauperes spiritu, quoniam ipsorum est regnum cœlorum.

4 Beati lugentes, quia ipsi consolabuntur.

5 Beati mites, quoniam ipsi hæreditabunt terram.

6 Beati esurientes & sitientes justitiam, quoniam ipsi saturabuntur.

7 Beati misericordes, quoniam ipsi misericordiâ afficientur.

8 Beati mundi corde, quoniam ipsi Deum videbunt.

9 Beati pacifici, quoniam ipsi filii Dei vocabuntur.

10 Beati persecutione affecti propter justitiam, quoniam ipsorum est regnum cœlorum.

11 Beati estis quum maledixerint vos, & persecuti fuerint, & dixerint omne malum verbum adversum vos, mentientes, propter me.

12 Gaudete & exultate, quoniam merces vestra multa in cœlis, sic enim persequuti sunt Prophetas qui ante vos.

24 Πλὴν οὐαὶ ὑμῖν τοῖς πλουσίοις· ὅτι ἀπέχετε τὴν παράκλησιν ὑμῶν.

* 25 ‡ Οὐαὶ ὑμῖν οἱ † ἐμπεπλησμένοι· ὅτι πεινάσετε. Οὐαὶ ὑμῖν οἱ † γελῶντες ‡ νῦν· ὅτι ‡ πενθήσετε καὶ † κλαύσετε.

26 Οὐαὶ ὑμῖν ὅταν καλῶς ὑμᾶς εἴπωσι πάντες οἱ ἄνθρωποι· κατὰ ταῦτα γὰρ ἔπειθον τοὺς ψευδοπροφήτας οἱ πατέρες αὐτῶν.

24 Veruntamen væ vobis divitibus, quia habetis consolationem vestram.

25 Væ vobis impleti: quia esurietis. Væ vobis ridentes nunc: quia lugebitis & flebitis.

26 Væ quum benedixerint vobis homines: secundum hæc enim faciebant pseudoprophetis patres eorum.

13 Ὑμεῖς ἐστε τὸ ἅλας τῆς γῆς· ἐὰν δὲ τὸ ἅλας μωρανθῇ, ἐν τινι ἁλισθήσεται; εἰς οὐδὲν ἰσχύει ἔτι, εἰ μὴ βληθῆναι ἔξω, καὶ καταπατεῖσθαι ὑπὸ τῶν ἀνθρώπων.

13 Vos estis sal terræ; si autem sal infatuatum sit, in quo salietur? ad nihilum valet ultra, si non ejici foras, & conculcari, ab hominibus.

14 Ὑμεῖς ἐστε τὸ φῶς τοῦ κόσμου. Οὐ δύναται πόλις κρυβῆναι ἐπάνω ὄρους κειμένη.

14 Vos estis lux mundi: non potest civitas abscondi supra montem posita.

CHAPITRE V.

Sermon sur la Montagne.

Jésus voyant tout ce peuple, monta sur une montagne ; et s'étant assis, ses Disciples s'approchérent de lui.

2. Et ouvrant sa bouche, il les enseignoit, en disant :

3. Heureux les pauvres en esprit; car le Royaume des cieux est à eux.

4. Heureux ceux qui pleurent ; car ils seront consolés.

5. Heureux les débonnaires ; car ils hériteront la terre.

6. Heureux ceux qui sont affamés et altérés de la justice ; car ils seront rassasiés.

7. Heureux les miséricordieux ; car ils obtiendront miséricorde.

8. Heureux ceux qui ont le cœur pur ; car ils verront Dieu.

9. Heureux ceux qui procurent la paix ; car ils seront appelés enfans de Dieu.

10. Heureux ceux qui sont persécutés pour la justice ; car le Royaume des cieux est à eux.

11. Vous serez heureux, lorsqu'à cause de moi on vous dira des injures, qu'on vous persécutera, et qu'on dira faussement contre vous toute sorte de mal.

12. Réjouissez-vous *alors*, et tressaillez de joie, parce que votre récompense sera grande dans les cieux ; car on a ainsi persécuté les Prophètes qui ont été avant vous.

24. Mais malheur à vous, riches; parce que vous avez déjà reçu votre consolation.

25. Malheur à vous, qui êtes rassasiés ; parce que vous aurez faim. Malheur à vous, qui riez maintenant ; car vous vous lamenterez et vous pleurerez !

26. Malheur à vous, lorsque tous les hommes diront du bien de vous ; car leurs pères en faisoient de même des faux Prophètes !

13. Vous êtes le sel de la terre ; mais si le sel perd sa saveur, avec quoi le salera-t-on ? Il ne vaut plus rien qu'à être jeté dehors, et à être foulé aux pieds par les hommes.

14. Vous êtes la lumière du monde : Une ville située sur une montagne ne peut être cachée.

AND seeing the multitudes, Mt. 5
he went up into a mountain: and when he was set, his disciples came unto him:

2 And he opened his mouth, and taught them, saying,

3 Blessed *are* the poor in spirit: for their's is the kingdom of heaven.

4 Blessed *are* they that mourn: for they shall be comforted.

5 Blessed *are* the meek: for they shall inherit the earth.

6 Blessed *are* they which do hunger and thirst after righteousness: for they shall be filled.

7 Blessed *are* the merciful: for they shall obtain mercy.

8 Blessed *are* the pure in heart: for they shall see God.

9 Blessed *are* the peace-makers: for they shall be called the children of God.

10 Blessed *are* they which are persecuted for righteousness' sake: for their's is the kingdom of heaven.

11 Blessed *are* ye when *men* shall revile you, and persecute *you*, and shall say all manner of evil against you falsely, for my sake.

12 Rejoice, and be exceeding glad; for great *is* your reward in heaven: for so persecuted they the prophets which were before you.

24 But woe unto you that are rich! for ye have received your consolation. L. 6.

25 Woe unto you that are full! for ye shall hunger. Woe unto you that laugh now! for ye shall mourn and weep.

26 Woe unto you when all men shall speak well of you! for so did their fathers to the false prophets.

13 Ye are the salt of the earth: Mt. 5
but if the salt have lost his savour, wherewith shall it be salted: it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

14 Ye are the light of the world. A city that is set on an hill cannot be hid.

15 Οὐδὲ καίουσι λύχνον, καὶ τιθέασιν αὐτὸν ὑπὸ τὸν μόδιον, ἀλλ' ἐπὶ τὴν λυχνίαν, καὶ λάμπει πᾶσι τοῖς ἐν τῇ οἰκίᾳ.

16 Οὕτω λαμψάτω τὸ φῶς ὑμῶν ἔμπροσθεν τῶν ἀνθρώπων, ὅπως ἴδωσιν ὑμῶν τὰ καλὰ ἔργα, καὶ δοξάσωσι τὸν πατέρα ὑμῶν τὸν ἐν τοῖς οὐρανοῖς.

17 Μὴ νομίσητε ὅτι ἦλθον καταλῦσαι τὸν νόμον, ἢ τοὺς προφήτας· οὐκ ἦλθον καταλῦσαι, ἀλλὰ πληρῶσαι.

18 Ἀμὴν γὰρ λέγω ὑμῖν, ἕως ἂν παρέλθῃ ὁ οὐρανὸς καὶ ἡ γῆ, † ἰῶτα ‡ ἓν ἢ μία ‡ κεραία οὐ μὴ ‡ παρέλθῃ ἀπὸ τοῦ ‡ νόμου, ἕως ἂν πάντα γένηται.

19 Ὃς ἐὰν οὖν λύσῃ μίαν τῶν ἐντολῶν τούτων τῶν ἐλαχίστων, καὶ διδάξῃ οὕτω τοὺς ἀνθρώπους, ἐλάχιστος κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν· ὃς δ' ἂν ποιήσῃ καὶ διδάξῃ, οὗτος μέγας κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν.

20 Λέγω γὰρ ὑμῖν, ὅτι ἐὰν μὴ περισσεύσῃ ἡ δικαιοσύνη ὑμῶν πλεῖον τῶν Γραμματέων καὶ Φαρισαίων, οὐ μὴ εἰσέλθητε εἰς τὴν βασιλείαν τῶν οὐρανῶν.

21 Ἠκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις· Οὐ φονεύσεις· ὃς δ' ἂν φονεύσῃ, ἔνοχος ἔσται τῇ κρίσει.

* 22 Ἐγὼ δὲ λέγω ὑμῖν, ὅτι πᾶς ὁ ‡ ὀργιζόμενος τῷ ἀδελφῷ αὐτοῦ ‡ εἰκῇ, ἔνοχος ἔσται τῇ κρίσει· ὃς δ' ἂν ‡ εἴπῃ τῷ ἀδελφῷ αὐτοῦ † ῥακά, ἔνοχος ἔσται τῷ συνεδρίῳ· ὃς δ' ἂν εἴπῃ ‡ μωρέ, ‡ ἔνοχος ἔσται εἰς τὴν ‡ γέενναν τοῦ ‡ πυρός.

23 Ἐὰν οὖν προσφέρῃς τὸ δῶρόν σου ἐπὶ τὸ θυσιαστήριον, κἀκεῖ μνησθῇς, ὅτι ὁ ἀδελφός σου ἔχει τι κατὰ σοῦ,

* 24 ἄφες ἐκεῖ τὸ δῶρόν σου ἔμπροσθεν τοῦ θυσιαστηρίου, καὶ ὕπαγε πρῶτον † διαλλάγηθι τῷ ἀδελφῷ σου, καὶ τότε ἐλθὼν πρόσφερε τὸ ‡ δῶρόν σου.

15 Neque accendunt lucernam, & ponunt eam sub modio, sed super candelabrum, & lucet omnibus in domo.

16 Sic luceat lux vestra coram hominibus, ut videant vestra pulchra opera, & glorificent Patrem vestrum qui in cælis.

17 Ne putetis quod veni dissolvere legem, aut Prophetas; non veni dissolvere, sed adimplere.

18 Amen quippe dico vobis, donec prætereat cælum & terra, jota unum, aut unus apex non prætereibit à lege, donec omnia fiant.

19 Qui ergo solverit unum mandatorum istorum minimorum, & docuerit sic homines, minimus vocabitur in regno cælorum: qui autem fecerit & docuerit, hic magnus vocabitur in regno cælorum.

20 Dico enim vobis, quòd si non abundaverit justitia vestra plus Scribarum & Pharisæorum; non intrabitis in regnum cælorum.

21 Audistis quia pronunciatum est antiquis: Non occides: qui autem occiderit, obnoxius erit judicio.

22 Ego autem dico vobis, quia omnis iratus eus fratri suo immeritò, obnoxius erit judicio: qui autem dixerit fratri suo Raca, obnoxius erit consessui: qui autem dixerit fatue, obnoxius erit in gehennam ignis.

23 Si ergo offers munus tuum ad altare, & ibi recordatus fueris, quia frater tuus habet aliquid adversum te,

24 Relinque ibi munus tuum ante altare, & vade, prius reconciliare fratri tuo, & tunc veniens offer munus tuum.

15. Et on n'allume point une chandelle pour la mettre sous un boisseau, mais *on la met* sur un chandelier et elle éclaire tous ceux qui *sont* dans la maison.

16. Que votre lumière luise ainsi devant les hommes, afin qu'ils voient vos bonnes œuvres, et qu'ils glorifient votre Père qui *est* dans les cieux.

17. Ne pensez point que je sois venu abolir la Loi ou les Prophètes; je suis venu, non pour les abolir, mais pour les accomplir.

18. Car je vous dis en vérité, que jusqu'à ce que le ciel et la terre passent, il n'y aura rien dans la Loi qui ne s'accomplisse, jusqu'à un seul iota, et à un seul trait de lettre.

19. Celui donc qui aura violé l'un de ces plus petits commandemens, et qui aura ainsi enseigné les hommes, sera estimé le plus petit dans le Royaume des cieux; mais celui qui les aura observés et enseignés, celui-là sera estimé grand dans le Royaume des cieux.

20. Car je vous dis, que si votre justice ne surpasse celle des Scribes et des Pharisiens, vous n'entrerez point dans le Royaume des cieux.

21. Vous avez entendu qu'il a été dit aux Anciens: Tu ne tueras point; et celui qui tuera sera punissable par les Juges.

22. Mais moi, je vous dis, que quiconque se met en colère contre son frère, sans cause, sera puni par les Juges; et celui qui dira à son frère, Racha, sera puni par le Conseil; et celui qui lui dira, Fou, sera punissable par la géhenne du feu.

23. Si donc tu apportes ton offrande à l'autel, et que là tu te souviennes que ton frère a quelque chose contre toi;

24. Laisse là ton offrande devant l'autel, et va-t-en premièrement te réconcilier avec ton frère; et, après cela, viens et offre ton offrande.

15 Neither do men light a candle, and put it under a bushel, but on a candlestick, and it giveth light unto all that are in the house. M. 5.

16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

17 Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

19 Whosoever, therefore, shall break one of these least commandments and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do, and teach *them*, the same shall be called great in the kingdom of heaven.

20 For I say unto you, That except your righteousness shall exceed *the righteousness* of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

21 Ye have heard that it was said by them of old time, Thou shalt not kill; and, whosoever shall kill, shall be in danger of the judgment:

22 But I say unto you, That whosoever is angry with his brother without a cause, shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.

23 Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee;

24 Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

25 Ἴσθι † εὐτοῶν τῷ † ἀντιδίκῳ σου † ταχὺ, ἕως ὅτου εἶ ἐν τῇ ὁδῷ μετ' αὐτοῦ μήποτέ σε παραδῷ ὁ ἀντίδικος τῷ † κριτῇ, καὶ ὁ κριτής σε παραδῷ τῷ ὑπηρέτῃ, καὶ εἰς φυλακὴν βληθήσῃ.

26 Ἀμὴν λέγω σοι, οὐ μὴ ἐξελεύσῃ ἐκεῖθεν ἕως ἂν ἀποδῷς τὸν ἔσχατον κοδράντην.

27 Ἠκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις· Οὐ μοιχεύσεις.

28 Ἐγὼ δὲ λέγω ὑμῖν, ὅτι πᾶς ὁ βλέπων γυναῖκα πρὸς τὸ ἐπιθυμῆσαι αὐτῆς, ἤδη ἐμοίχευσεν αὐτὴν ἐν τῇ καρδίᾳ αὐτοῦ.

29 Εἰ δὲ ὁ ὀφθαλμός σου ὁ δεξιὸς σκανδαλίζει σε, ἔξελε αὐτὸν, καὶ βάλε ἀπὸ σοῦ· συμφέρει γάρ σοι, ἵνα ἀπόληται ἓν τῶν μελῶν σου, καὶ μὴ ὅλον τὸ σῶμά σου βληθῇ εἰς γέενναν.

30 Καὶ εἰ ἡ δεξιά σου χεὶρ σκανδαλίζει σε, ἔκκοψον αὐτὴν, καὶ βάλε ἀπὸ σοῦ· συμφέρει γάρ σοι, ἵνα ἀπόληται ἓν τῶν μελῶν σου, καὶ μὴ ὅλον τὸ σῶμά σου βληθῇ εἰς γέενναν.

31 Ἐρρέθη δὲ ὅτι ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, δότω αὐτῇ ἀποστάσιον·

32 Ἐγὼ δὲ λέγω ὑμῖν, ὅτι ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, παρεκτὸς λόγου πορνείας, ποιεῖ αὐτὴν μοιχᾶσθαι· καὶ ὃς ἐὰν ἀπολελυμένην γαμήσῃ, μοιχᾶται.

33 Πάλιν ἠκούσατε ὅτι † ἐρρέθη τοῖς † ἀρχαίοις· Οὐκ † ἐπιορκήσεις, ἀποδώσεις δὲ τῷ Κυρίῳ τοὺς ὅρκους σου.

34 Ἐγὼ δὲ λέγω ὑμῖν, μὴ ὀμόσαι ὅλως· μήτε ἐν τῷ οὐρανῷ, ὅτι θρόνος ἐστὶ τοῦ Θεοῦ·

35 Μήτε ἐν τῇ γῇ, ὅτι ὑποπόδιόν ἐστι τῶν ποδῶν αὐτοῦ· μήτε εἰς

25 Esto benefentiens adversario tuo cito, dum es in via cum eo: ne forte te tradat adversarius judici, & judex te tradat ministro; & in custodiam conjiciaris.

26 Amen dico tibi, non exies inde, donec reddas novissimum quadrantem.

27 Audistis quia pronunciatum est antiquis: Non mœchaberis.

28 Ego autem dico vobis, quia omnis conspiciens mulierem ad concupiscendum eam, jam mœchatus est eam in corde suo.

29 Si autem oculus tuus dexter scandalizat te, erue eum, & projice abs te: confert enim tibi ut pereat unum membrorum tuorum, & non totum corpus tuum conjiciatur in gehennam.

30 Et si dextera tua manus scandalizat te, abscinde eam, & projice abs te: confert enim tibi ut pereat unum membrorum tuorum, & non totum corpus tuum conjiciatur in gehennam.

31 Pronunciatum est autem, quod quicumque absolverit uxorem suam, det ei repudium.

32 Ego autem dico vobis, quia quicumque absolverit uxorem suam, excepta ratione fornicationis, facit eam mœchari: & qui absolutam duxerit, adulterat.

33 Iterum audistis quia pronunciatum est antiquis: Non perjurabis: reddes autem Domino juramenta tua.

34 Ego autem dico vobis, non jurare omnino, neque in cælo, quia thronus est Dei:

35 Neque in terra, quia scabellum est pedum ejus: neque

25. Accorde-toi au plutôt avec ta partie adverse, pendant que tu es en chemin avec elle, de peur que ta partie adverse ne te livre au Juge, et que le Juge ne te livre au Sergent, et que tu ne sois mis en prison.

26. Je te dis en vérité, que tu ne sortiras pas de là, jusqu'à-ce que tu aies payé le dernier quadrain.

27. Vous avez entendu qu'il a été dit aux Anciens: Tu ne commettras point adultère.

28. Mais moi, je vous dis, que quiconque regarde une femme pour la convoiter, il a déjà commis l'adultère avec elle dans son cœur.

29. Que si ton œil droit te fait tomber *dans le péché*, arrache-le, et jette-le loin de toi; car il vaut mieux pour toi qu'un de tes membres périsse, que si tout ton corps étoit jeté dans la géhenne.

30. Et si ta main droite te fait tomber *dans le péché*, coupe-la, et jette-la loin de toi; car il vaut mieux pour toi qu'un de tes membres périsse, que si tout ton corps étoit jeté dans la géhenne.

31. Il a été dit aussi: Si quelqu'un répudie sa femme, qu'il lui donne la lettre de divorce.

32. Mais moi, je vous dis, que quiconque répudiera sa femme, si ce n'est pour cause d'adultère, il l'expose à devenir adultère; et que quiconque se mariera à la femme qui aura été répudiée, commet un adultère.

33. Vous avez encore entendu qu'il a été dit aux Anciens: Tu ne te parjureras point; mais tu t'acquitteras envers le Seigneur de ce que tu auras promis avec serment.

34. Mais moi, je vous dis: Ne jurez point du tout; ni par le ciel, car c'est le trône de Dieu:

35. Ni par la terre, car c'est son

25 Agree with thine adversary quickly, whilst thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

M.S.

26 Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

27 Ye have heard that it was said by them of old time, Thou shalt not commit adultery:

28 But I say unto you, That whosoever looketh on a woman, to lust after her, hath committed adultery with her already in his heart.

29 And if thy right eye offend thee, pluck it out, and cast *it* from thee: for it is profitable for thee, that one of thy members should perish, and not *that* thy whole body should be cast into hell.

30 And if thy right hand offend thee, cut it off, and cast *it* from thee: for it is profitable for thee, that one of thy members should perish, and not *that* thy whole body should be cast into hell.

31 It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement:

32 But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced, committeth adultery.

33 Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths:

34 But I say unto you, Swear not at all: neither by heaven; for it is God's throne:

35 Nor by the earth; for it is his

Ἱεροσόλυμα, ὅτι πόλις ἐστὶ τοῦ μεγάλου βασιλέως.

36 Μήτε ἐν τῇ κεφαλῇ σου ὀμόσῃς, ὅτι οὐ δύνασαι μίαν τρίχα λευκὴν ἢ μέλαιναν ποιῆσαι.

37 Ἔστω δὲ ὁ λόγος ὑμῶν, Ναὶ ναί, Οὒ οὔ· τὸ δὲ περισσὸν τούτων, ἐκ τοῦ πονηροῦ ἐστιν.

38 Ἠκούσατε ὅτι ἐρρέθη· Ὀφθαλμὸν ἀντὶ ὀφθαλμοῦ, καὶ ὀδόντα ἀντὶ ὀδόντος.

in Hierosolyma, quia civitas est magni regis:

36 Neque in capite tuo juraveris, quia non potes unum capillum album aut nigrum facere.

37 Sit autem sermo vester, Etiam, etiam, Non, non: quod autem abundans his, à malo est.

38 Audistis quia pronunciatum est: Oculum pro oculo, & dentem pro dente.

39 Ἐγὼ δὲ λέγω ὑμῖν, μὴ ἀντιστῆναι τῷ πονηρῷ· ἀλλ' ὅστις σε ῥαπίσει ἐπὶ τὴν δεξιάν σου σιαγόνα, στρέψον αὐτῷ καὶ τὴν ἄλλην.

40 Καὶ τῷ θέλοντί σοι κριθῆναι, καὶ τὸν χιτῶνά σου λαβεῖν, ἄφες αὐτῷ καὶ τὸ ἱμάτιον.

41 Καὶ ὅστις σε ἀγγαρεύσει μίλιον ἕν, ὕπαγε μετ' αὐτοῦ δύο.

42 Τῷ αἰτοῦντί σε δίδου· καὶ τὸν θέλοντα ἀπὸ σοῦ δανείσασθαι μὴ ἀποστραφῇς.

43 Ἠκούσατε ὅτι ἐρρέθη· Ἀγαπήσεις τὸν πλησίον σου, καὶ μισήσεις τὸν ἐχθρόν σου.

44 Ἐγὼ δὲ λέγω ὑμῖν, ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν, εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς, καλῶς ποιεῖτε τοὺς μισοῦντας ὑμᾶς, καὶ προσεύχεσθε ὑπὲρ τῶν ἐπηρεαζόντων ὑμᾶς καὶ διωκόντων ὑμᾶς·

45 Ὅπως γένεσθε υἱοὶ τοῦ πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς, ὅτι τὸν ἥλιον αὐτοῦ ἀνατέλλει ἐπὶ πονηροὺς καὶ ἀγαθούς, καὶ βρέχει ἐπὶ δικαίους καὶ ἀδίκους.

46 Ἐὰν γὰρ ἀγαπήσητε τοὺς ἀγαπῶντας ὑμᾶς, τίνα μισθὸν ἔχετε; οὐχὶ καὶ οἱ τελῶναι τὸ αὐτὸ ποιοῦσι;

47 Καὶ ἐὰν ἀσπάσησθε τοὺς ἀδελφοὺς ὑμῶν μόνον, τί περισσὸν ποιεῖτε; οὐχὶ καὶ οἱ τελῶναι οὕτω ποιοῦσιν;

39 Ego autem dico vobis, non obsistere malo: sed quicumque te percusserit in dexteram tuam maxillam, verte illi & aliam.

40 Et volenti tibi judicium parari, & tunicam tuam tollere, dimitte ei & pallium.

41 Et quicunque te angariaverit milliare unum, vade cum illo duo.

42 Petenti te, da: & volentem à te mutuare, ne avertaris.

43 Audistis quia pronunciatum est, Diliges proximum tuum, & odio habebis inimicum tuum.

44 Ego autem dico vobis, Diligite inimicos vestros, benedicite maledicentes vos: benefacite odientibus vos, & orate pro infestantibus vos, & infectantibus vos.

45 Ut sitis filii Patris vestri qui in cælis, quia solem suum producit super malos et bonos, & pluit super justos & injustos.

46 Si enim dilexeritis diligentes vos, quam mercedem habetis? nonne & publicani idem faciunt?

47 Et si salutaveritis fratres vestros tantum, quid abundans facitis? nonne & publicani sic faciunt?

marchepied, ni par Jérusalem, car c'est la ville du grand Roi.

36. Ne jure pas non plus par ta tête ; car tu ne peux faire devenir un seul cheveu blanc ou noir.

37. Mais que votre parole soit, Oui, Oui ; Non, Non ; ce qu'on dit de plus vient du malin.

38. Vous avez entendu qu'il a été dit : œil pour œil, et dent pour dent.

39. Mais moi, je vous dis, de ne pas résister à celui qui vous fait du mal ; mais si quelqu'un te frappe à la joue droite, présente-lui aussi l'autre.

40. Et si quelqu'un veut plaider contre toi, et t'ôter ta robe, laisse-lui encore l'habit.

41. Et si quelqu'un te veut contraindre d'aller une lieue avec lui, vas-en deux.

42. Donne à celui qui te demande, et ne te détourne point de celui qui veut emprunter de toi.

43. Vous avez entendu qu'il a été dit : Tu aimeras ton prochain, et tu haïras ton ennemi.

44. Mais moi, je vous dis : Aimez vos ennemis, bénissez ceux qui vous maudissent, faites du bien à ceux qui vous haïssent, et priez pour ceux qui vous outragent et qui vous persécutent ;

45. Afin que vous soyez enfans de votre Père qui *est* dans les cieux ; car il fait lever son soleil sur les méchans et sur les bons, et il fait pleuvoir sur les justes et sur les injustes.

46. Car si vous n'aimez que ceux qui vous aiment, quelle récompense en aurez-vous ? les péagers même n'en font-ils pas autant ?

47. Et si vous ne faites accueil qu'à vos frères, que faites-vous d'extraordinaire ? Les péagers même n'en font-ils pas autant ?

footstool: neither by Jerusalem; for it is the city of the great King: M. S.

36 Neither shalt thou swear by thy head; because thou canst not make one hair white or black.

37 But let your communication be, Yea, yea; Nay, nay: for whatsoever *is* more than these cometh of evil.

38 Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth:

39 But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.

40 And if any man will sue thee at the law, and take away thy coat, let him have *thy* cloak also.

41 And whosoever shall compel thee to go a mile, go with him twain.

42 Give to him that asketh thee; and from him that would borrow of thee, turn not thou away.

43 Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy:

44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

45 That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

46 For if ye love them which love you, what reward have ye? do not even the publicans the same?

47 And if ye salute your brethren only, what do ye more *than others?* do not even the publicans so?

34 καὶ ἐὰν δανείζητε παρ' ὧν ἐλπίζετε ἀπολαβεῖν, ποία ὑμῖν χάρις ἐστί; καὶ γὰρ οἱ ἁμαρτωλοὶ ἁμαρτωλοῖς δανείζουσιν, ἵνα ἀπολάβωσι τὰ ἴσα.

35 πλὴν † ἀγαπᾶτε τοὺς ‡ ἐχθροὺς ὑμῶν, καὶ ‡ ἀγαθοποιεῖτε, καὶ ‡ δανείζετε ‡ μηδὲν † ἀπελπίζοντες· καὶ ἔσται ὁ μισθὸς ὑμῶν πολύς, καὶ ἔσεσθε υἱοὶ τοῦ ὑψίστου· ὅτι αὐτὸς ‡ χρηστός ἐστιν ἐπὶ τοὺς ‡ ἀχαρίστους καὶ ‡ πονηρούς.

36 Γίνεσθε οὖν οἰκτίρμονες, καθὼς καὶ ὁ πατὴρ ὑμῶν οἰκτίρμων ἐστί.

34 Et si mutuum dederitis à quibus speratis recipere, quæ vobis gratia est? Etenim peccatores peccatoribus fœnerantur, ut recipiant æqualia.

35 Veruntamen diligite inimicos vestros, & benefacite, & mutuum date nihil desperantes: & erit merces vestra multa, & eritis filii Altissimi: quia ipse benignus est super ingratos & malos.

36 Estote ergo misericordes, sicut & Pater vester misericors est.

Κεφ. ϛ'. 6.

1 Προσέχετε τὴν ἐλεημοσύνην ὑμῶν μὴ ποιεῖν ἔμπροσθεν τῶν ἀνθρώπων, πρὸς τὸ θεαθῆναι αὐτοῖς· εἰ δὲ μήγε, μισθὸν οὐκ ἔχετε παρὰ τῷ πατρὶ ὑμῶν τῷ ἐν τοῖς οὐρανοῖς.

2 Ὅταν οὖν ποιῇς ἐλεημοσύνην, μὴ σαλπίσῃς ἔμπροσθέν σου, ὥσπερ οἱ ὑποκριταὶ ποιοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς ῥύμαις, ὅπως δοξασθῶσιν ὑπὸ τῶν ἀνθρώπων. Ἀμὴν λέγω ὑμῖν, ἀπέχουσι τὸν μισθὸν αὐτῶν.

CAPUT VI.

1 Attendite misericordiam vestram non facere ante homines, ad spectari eis: si autem non, mercedem non habetis apud Patrem vestrum qui in cælis.

2 Cum ergo facis eleëmosynam, ne tubâ clanxeris ante te, sicut hypocritæ faciunt in synagogis & in vicis, ut glorificentur ab hominibus: amen dico vobis, excipiunt mercedem suam.

3 Σοῦ δὲ ποιοῦντος ἐλεημοσύνην, μὴ γνώτω ἀριστερά σου τί ποιεῖ ἡ δεξιά σου·

4 ὅπως ᾖ σου ἡ ἐλεημοσύνη ἐν τῷ κρυπτῷ· καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ, αὐτός ἀποδώσει σοι ἐν τῷ φανερῷ.

5 Καὶ ὅταν προσεύχῃ, οὐκ ἔσῃ ὥσπερ οἱ ὑποκριταί· ὅτι φιλοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς γωνίαις τῶν πλατειῶν ἑστῶτες προσεύχεσθαι, ὅπως ἂν φανῶσι τοῖς ἀνθρώποις. Ἀμὴν λέγω ὑμῖν, ὅτι ἀπέχουσι τὸν μισθὸν αὐτῶν.

6 Σὺ δὲ ὅταν προσεύχῃ, εἴσελθε εἰς τὸ ταμιεῖόν σου, καὶ κλείσας τὴν θύραν σου, πρόσευξαι τῷ πατρί σου τῷ ἐν τῷ κρυπτῷ· καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ, ἀποδώσει σοι ἐν τῷ φανερῷ.

7 Προσευχόμενοι δὲ μὴ † βαττολογήσητε, ὥσπερ οἱ ‡ ἐθνικοί· ‡ δοκοῦσι γὰρ ὅτι ἐν τῇ † πολυλογίᾳ αὐτῶν ‡ εἰσακουσθήσονται.

8 Μὴ οὖν ὁμοιωθῆτε αὐτοῖς· οἶδε γὰρ ὁ πατὴρ ὑμῶν, ὧν χρείαν ἔχετε, πρὸ τοῦ ὑμᾶς αἰτῆσαι αὐτόν.

3 Te autem faciente eleëmosynam, nesciat sinistra tua quid faciat dextera tua.

4 Ut sit tua eleëmosyna in secreto: & Pater tuus videns in secreto, ipse reddet tibi in manifesto.

5 Et quum ores, non eris sicut hypocritæ: quia amant in synagogis, & in angulis platearum stantes orare, ut appareant hominibus, amen dico vobis, quod excipiunt mercedem suam.

6 Tu autem cum ores, intra in cubiculum tuum, & claudens ostium tuum, ora Patrem tuum qui in secreto: & Pater tuus conspiciens in secreto, reddet tibi in apparenti.

7 Orantes autem ne inania loquamini, sicut ethnici, arbitrantur enim quod in multiloquio suo exaudientur.

8 Ne igitur assimilemini eis: novit enim Pater vester quorum usum habetis, ante vos petere eum.

34. Et si vous ne prêtez qu'à ceux de qui vous espérez de recevoir, quel gré vous en saura-t-on? puisque les gens de mauvaise vie prêtent aussi aux gens de mauvaise vie, afin d'en recevoir la pareille.

35. C'est pourquoi, aimez vos ennemis, faites du bien, et prêtez sans en rien espérer, et votre récompense sera grande, et vous serez les enfans du très-haut; parce qu'il est bon envers les ingrats et les méchans.

36. Soyez donc miséricordieux, comme aussi votre père est miséricordieux.

PRENEZ garde de ne pas faire votre aumône devant les hommes, afin d'en être vu; autrement vous n'en aurez point de récompense de votre Père qui *est* aux cieux.

2. Quand donc tu feras l'aumône, ne fais pas sonner la trompette devant toi, comme font les hypocrites, dans les Synagogues et dans les rues, afin qu'ils *en* soient honorés des hommes. Je vous dis en vérité, qu'il reçoivent leur récompense.

3. Mais quand tu fais l'aumône, que ta main gauche ne sache pas ce que fait ta droite.

4. Afin que ton aumône se fasse en secret; et ton Père qui *te* voit dans le secret, te le rendra publiquement.

5. Et quand tu prieras, ne fais pas comme les hypocrites; car ils aiment à prier en se tenant debout dans les Synagogues et aux coins des rues, afin d'être vus des hommes. Je vous dis en vérité, qu'ils reçoivent leur récompense.

6. Mais toi, quand tu pries, entre dans ton cabinet; et ayant fermé la porte, prie ton père qui *est* dans ce *lieu* secret; et ton père qui te voit dans le secret, te récompensera publiquement.

7. Or, quand vous priez, n'usez pas des vaines redites comme les Païens; car ils croient qu'ils seront exaucés en parlant beaucoup.

8. Ne leur ressemblez donc pas; car votre Père sait de quoi vous avez besoin, avant que vous *le* lui demandiez.

34 And if ye lend *to them* of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again. L. 6.

35 But love ye your enemies, and do good, and lend, hoping for nothing again: and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful, and *to* the evil.

36 Be ye, therefore, merciful, as your Father also is merciful.

TAKE heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven. M. 6.

2 Therefore, when thou doest *thine* alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues, and in the streets, that they may have glory of men. Verily I say unto you, They have their reward.

3 But when thou doest alms, let not thy left hand know what thy right hand doeth:

4 That thine alms may be in secret: and thy Father, which seeth in secret, himself shall reward thee openly.

5 And when thou prayest, thou shalt not be as the hypocrites *are:* for they love to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.

6 But thou, when thou prayest, enter into thy closet; and, when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret, shall reward thee openly.

7 But when ye pray, use not vain repetitions, as the heathen *do:* for they think that they shall be heard for their much speaking.

8 Be not ye, therefore, like unto them: for your Father knoweth what things ye have need of, before ye ask him.

9 Οὕτως οὖν προσεύχεσθε ὑμεῖς· ΠΑΤΕΡ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς· ἁγιασθήτω τὸ ὄνομά σου·

10 ἐλθέτω ἡ βασιλεία σου· γενηθήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς.

11 Τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον.

12 Καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν, ὡς καὶ ἡμεῖς ἀφίεμεν τοῖς ὀφειλέταις ἡμῶν.

13 Καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν, ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ· ὅτι σοῦ ἐστιν ἡ βασιλεία, καὶ ἡ δύναμις, καὶ ἡ δόξα εἰς τοὺς αἰῶνας. ἀμήν.

14 Ἐὰν γὰρ ἀφῆτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν, ἀφήσει καὶ ὑμῖν ὁ πατὴρ ὑμῶν ὁ οὐράνιος·

15 Ἐὰν δὲ μὴ ἀφῆτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν, οὐδὲ ὁ πατὴρ ὑμῶν ἀφήσει τὰ παραπτώματα ὑμῶν.

16 Ὅταν δὲ νηστεύητε, μὴ γίνεσθε, ὥσπερ οἱ ὑποκριταί, σκυθρωποί· ἀφανίζουσι γὰρ τὰ πρόσωπα αὐτῶν, ὅπως φανῶσι τοῖς ἀνθρώποις νηστεύοντες· ἀμὴν λέγω ὑμῖν, ὅτι ἀπέχουσι τὸν μισθὸν αὐτῶν.

17 Σὺ δὲ νηστεύων ἄλειψαί σου τὴν κεφαλὴν, καὶ τὸ πρόσωπόν σου νίψαι·

18 Ὅπως μὴ φανῇς τοῖς ἀνθρώποις νηστεύων, ἀλλὰ τῷ πατρί σου τῷ ἐν τῷ κρυπτῷ· καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ, ἀποδώσει σοι ἐν τῷ φανερῷ.

* 19 Μὴ ‡ θησαυρίζετε ὑμῖν ‡ θησαυροὺς ἐπὶ τῆς ‡ γῆς, ὅπου ‡ σὴς καὶ ‡ βρῶσις ‡ ἀφανίζει, καὶ ὅπου ‡ κλέπται ‡ διορύσσουσι καὶ ‡ κλέπτουσι·

20 Θησαυρίζετε δὲ ὑμῖν θησαυροὺς ἐν οὐρανῷ, ὅπου οὔτε σὴς οὔτε βρῶσις ἀφανίζει, καὶ ὅπου κλέπται οὐ διορύσσουσιν οὐδὲ κλέπτουσιν.

21 Ὅπου γάρ ἐστιν ὁ θησαυρὸς ὑμῶν, ἐκεῖ ἔσται καὶ ἡ καρδία ὑμῶν.

22 Ὁ λύχνος τοῦ σώματός ἐστιν ὁ ὀφθαλμός· ἐὰν οὖν ὁ ὀφθαλμός σου ἁπλοῦς ᾖ, ὅλον τὸ σῶμά σου φωτεινὸν ἔσται.

9 Sic ergo orate vos: Pater noster qui in cœlis, sanctificetur nomen tuum.

10 Adveniat regnum tuum: Fiat voluntas tua, sicut in cœlo, & in terra.

11 Panem nostrum supersubstantialem da nobis hodie.

12 Et dimitte nobis debita nostra, sicut & nos dimittimus debitoribus nostris.

13 Et ne inferas nos in tentationem, sed libera nos à malo: Quoniam tuum est regnum, & potentia, & gloria in secula. Amen.

14 Si enim dimiseritis hominibus lapsus eorum, dimittet & vobis Pater vester cœlestis.

15 Si autem non dimiseritis hominibus lapsus ipsorum, nec Pater vester dimittet lapsus vestros.

16 Quum autem jejunatis, ne fiatis sicut hypocritæ, obtristati; obscurant enim facies suas; ut appareant hominibus jejunantes, amen dico vobis, quia recipiunt mercedem suam.

17 Tu autem jejunans, unge tuum caput, & faciam tuam lava:

18 Ut ne appareas hominibus jejunans, sed Patri tuo qui in secreto: & Pater tuus videns in secreto, reddet tibi in manifesto.

19 Ne thesaurizate vobis thesauros in terra, ubi ærugo & tinea exterminat, & ubi fures perfodiunt, & furantur.

20 Thesaurizate autem vobis thesauros in cælo, ubi neque ærugo, neque tinea exterminat, & ubi fures non effodiunt, nec furantur.

21 Ubi enim est thesaurus vester, ibi erit & cor vestrum.

22 Lucerna corporis est oculus; si igitur oculus tuus simplex fuerit, totum corpus tuum lucidum erit.

9. Vous donc, priez ainsi : Notre Père qui *es* aux cieux, ton nom soit sanctifié ;

10. Ton règne vienne ; ta volonté soit faite sur la terre comme au ciel ;

11. Donne-nous aujourd'hui notre pain quotidien ;

12. Pardonne-nous nos péchés, comme aussi nous pardonnons à ceux qui nous ont offensés ;

13. Et ne nous abandonne point à la tentation, mais délivre-nous du malin. Car à toi appartient le règne, la puissance, et la gloire à jamais : Amen.

14. Si vous pardonnez aux hommes leurs offenses, votre Père céleste vous pardonnera aussi *les vôtres* ;

15. Mais si vous ne pardonnez pas aux hommes leurs offenses, votre Père ne vous pardonnera pas non plus les vôtres.

16. Et quand vous jeûnez, ne prenez pas un air triste comme les hypocrites ; car ils se rendent le visage tout défait, afin qu'il paroisse aux hommes qu'ils jeûnent.

17. Mais toi, quand tu jeûnes, oins ta tête et lave ton visage ;

18. Afin qu'il ne paroisse pas aux hommes que tu jeûnes, mais *seulement* à ton Père qui *est* en secret ; et ton Père qui *te* voit dans le secret, te récompensera publiquement.

19. Ne vous amassez pas des trésors sur la terre, où les vers et la rouille gâtent tout, et où les larrons percent et dérobent ;

20. Mais amassez-vous des trésors dans le ciel, où les vers ni la rouille ne gâtent rien, et où les larrons ne percent ni ne dérobent point ;

21. Car où est votre trésor, là sera aussi votre cœur.

22. L'œil est la lumière du corps. Si donc ton œil est sain, tout ton corps sera éclairé ;

9 After this manner, therefore, pray ye: Our Father which art in heaven; Hallowed be thy name.

10 Thy kingdom come. Thy will be done in earth, as *it is* in heaven.

11 Give us this day our daily bread.

12 And forgive us our debts, as we forgive our debtors.

13 And lead us not into temptation; but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.

14 For if ye forgive men their trespasses, your heavenly Father will also forgive you:

15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

16 Moreover, when ye fast, be not as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward.

17 But thou, when thou fastest, anoint thine head, and wash thy face;

18 That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly.

19 Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:

20 But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:

21 For where your treasure is, there will your heart be also.

22 The light of the body is the eye: if, therefore, thine eye be single, thy whole body shall be full of light.

23 Ἐὰν δὲ ὁ ὀφθαλμός σου πονηρὸς ᾖ, ὅλον τὸ σῶμά σου σκοτεινὸν ἔσται. Εἰ οὖν τὸ φῶς τὸ ἐν σοὶ, σκότος ἐστὶν, τὸ σκότος πόσον;

24 Οὐδεὶς δύναται δυσὶ κυρίοις δουλεύειν. ἢ γὰρ τὸν ἕνα μισήσει, καὶ τὸν ἕτερον ἀγαπήσει· ἢ ἑνὸς ἀνθέξεται, καὶ τοῦ ἑτέρου καταφρονήσει· οὐ δύνασθε Θεῷ δουλεύειν καὶ μαμμωνᾷ.

25 Διὰ τοῦτο λέγω ὑμῖν, μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν, τί φάγητε ἢ τί πίητε· μηδὲ τῷ σώματι ὑμῶν τί ἐνδύσησθε. οὐχὶ ἡ ψυχὴ πλεῖόν ἐστι τῆς τροφῆς, καὶ τὸ σῶμα τοῦ ἐνδύματος;

26 Ἐμβλέψατε εἰς τὰ πετεινὰ τοῦ οὐρανοῦ, ὅτι οὐ σπείρουσιν, οὐδὲ θερίζουσιν, οὐδὲ συνάγουσιν εἰς ἀποθήκας, καὶ ὁ πατὴρ ὑμῶν ὁ οὐράνιος τρέφει αὐτά. οὐχ ὑμεῖς μᾶλλον διαφέρετε αὐτῶν;

27 Τίς δὲ ἐξ ὑμῶν μεριμνῶν δύναται προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ πῆχυν ἕνα;

28 Καὶ περὶ ἐνδύματος τί μεριμνᾶτε; καταμάθετε τὰ κρίνα τοῦ ἀγροῦ πῶς αὐξάνει· οὐ κοπιᾷ, οὐδὲ νήθει·

29 λέγω δὲ ὑμῖν, ὅτι οὐδὲ Σολομὼν ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιεβάλετο ὡς ἓν τούτων.

30 Εἰ δὲ τὸν χόρτον τοῦ ἀγροῦ, σήμερον ὄντα, καὶ αὔριον εἰς κλίβανον βαλλόμενον, ὁ Θεὸς οὕτως ἀμφιέννυσιν, οὐ πολλῷ μᾶλλον ὑμᾶς, ὀλιγόπιστοι;

31 Μὴ οὖν μεριμνήσητε, λέγοντες· Τί φάγωμεν, ἢ τί πίωμεν, ἢ τί περιβαλώμεθα;

32 Πάντα γὰρ ταῦτα τὰ ἔθνη ἐπιζητεῖ· οἶδε γὰρ ὁ πατὴρ ὑμῶν ὁ οὐράνιος ὅτι χρῄζετε τούτων ἁπάντων.

33 Ζητεῖτε δὲ πρῶτον τὴν βασιλείαν τοῦ Θεοῦ, καὶ τὴν δικαιοσύνην αὐτοῦ· καὶ ταῦτα πάντα προστεθήσεται ὑμῖν.

34 Μὴ οὖν μεριμνήσητε εἰς τὴν αὔριον· ἡ γὰρ αὔριον μεριμνήσει τὰ ἑαυτῆς· ἀρκετὸν τῇ ἡμέρᾳ ἡ κακία αὐτῆς. 29. † 3.

23 Si autem oculus tuus malus fuerit, totum corpus tuum tenebrosum erit. si ergo lumen quod in te, tenebræ sunt, tenebræ quantæ?

24 Nemo potest duobus dominis servire: aut enim unum oderit, & alterum diliget: aut unum amplexabitur, & alterum despiciet. non potestis Deo servire & mammonæ.

25 Propter hoc dico vobis, ne anxiemini animæ vestræ, quid manducetis, & quid bibatis: neque corpori vestro, quid induamini. nonne anima plus est esca, & corpus indumento?

26 Inspicite in volatilia cæli, quoniam non seminant, neque metunt, neque congregant in horrea, & Pater vester cælestis pascit illa, nonne vos magis excellitis illis?

27 Quisnam autem ex vobis anxiatus potest adjicere ad staturam suam cubitum unum?

28 Et circa vestimentum quid anxiamini? Observate lilia agri quomodo augentur: non fatigantur, neque nent.

29 Dico autem vobis, quoniam nec Salomon in omni gloria sua amictus est sicut unum istorum.

30 Si autem fœnum agri hodie existens, & cras in clibanum injectum, Deus sic circumornat, non multo magis vos, exiguæ fidei?

31 Ne igitur anxiemini, dicentes: Quid manducabimus, aut quid bibemus, aut quid circumamiciemur?

32 Omnia enim hæc gentes inquirunt. Novit enim Pater vester cælestis quod opus habetis horum omnium.

33 Quærite autem primùm regnum Dei, & justitiam ejus, & hæc omnia adponentur vobis.

34 Ne igitur anxiemini in cras: nam cras curabit sua ipsius: sufficiens diei malitia sua.

23 But if thine eye be evil, thy whole body shall be full of darkness. If, therefore, the light that is in thee be darkness, how great *is* that darkness?

24 No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

25 Therefore I say unto you, Take no thought for your life, what ye shall eat or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

27 Which of you, by taking thought, can add one cubit unto his stature?

28 And why take ye thought for raiment? Consider the lilies of the field how they grow: they toil not, neither do they spin;

29 And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.

30 Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, *shall he* not much more *clothe* you? O ye of little faith;

31 Therefore, take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

32 (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things.

33 But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

34 Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day *is* the evil thereof.

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25. Mais si ton œil est mauvais, tout ton corps sera ténébreux. Si donc la lumière qui est en toi *n'est que* ténèbres, combien seront grandes ces ténèbres!

24. Nul ne peut servir deux maîtres; car ou il haïra l'un, et aimera l'autre; ou il s'attachera à l'un, et méprisera l'autre: Vous ne pouvez servir Dieu et Mammon.

25. C'est pourquoi je vous dis: Ne soyez point en souci de votre vie, de ce que vous mangerez, ou de ce que vous boirez; ni pour votre corps, de quoi vous serez vêtus. La vie n'est-elle pas plus que la nourriture, et le corps plus que le vêtement?

26. Regardez les oiseaux de l'air; car ils ne sèment, ni ne moissonnent, ni n'amassent *rien* dans des greniers, et votre Père céleste les nourrit: N'êtes-vous pas beaucoup plus excellens qu'eux?

27. Et qui est-ce d'entre vous, qui, par son souci, puisse ajouter une coudée à sa taille?

28. Et pour ce qui est du vêtement, pourquoi en êtes-vous en souci? Apprenez comment les lis de champs croissent; ils ne travaillent ni ne filent.

29. Cependant, je vous dis, que Salomon même, dans toute sa gloire, n'a point été vêtu comme l'un d'eux.

30. Si donc Dieu revêt ainsi l'herbe des champs, qui est aujourd'hui, et qui demain sera jetée dans le four, ne vous *revêtira-t-il* pas beaucoup plutôt, ô gens de petite foi?

31. Ne soyez donc point en souci, disant: Que mangerons-nous? que boirons-nous? Ou de quoi serons-nous vêtus?

32. Car ce sont les Païens qui recherchent toutes ces choses; et votre Père céleste sait que vous avez besoin de toutes ces choses-là.

33. Mais cherchez premièrement le Royaume de Dieu et sa justice, et toutes ces choses vous seront données par-dessus.

34. Ne soyez donc point en souci pour le lendemain; car le lendemain aura soin de ce qui le regarde: A chaque jour suffit sa peine.

Κεφ. ζ'. 7.

1 Μὴ κρίνετε, ἵνα μὴ κριθῆτε.

2 Ἐν ᾧ γὰρ κρίματι κρίνετε, κριθήσεσθε· καὶ ἐν ᾧ μέτρῳ μετρεῖτε, ἀντιμετρηθήσεται ὑμῖν.

* 38 Δίδοὶς, καὶ δοθήσεται ὑμῖν· † μέτρον καλὸν, † πεπιεσμένον καὶ † σεσαλευμένον καὶ † ὑπερεκχυνόμενον δώσουσιν εἰς τὸν † κόλπον ὑμῶν·

3 Τί δὲ βλέπεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου, τὴν δὲ ἐν τῷ σῷ ὀφθαλμῷ δοκὸν οὐ κατανοεῖς;

4 Ἢ πῶς ἐρεῖς τῷ ἀδελφῷ σου· Ἄφες ἐκβάλω τὸ κάρφος ἀπὸ τοῦ ὀφθαλμοῦ σου· καὶ ἰδοὺ ἡ δοκὸς ἐν τῷ ὀφθαλμῷ σου;

* 5 † Ὑποκριτὰ, ἔκβαλε πρῶτον τὴν † δοκὸν ἐκ τοῦ ὀφθαλμοῦ σου, καὶ τότε διαβλέψεις ἐκβαλεῖν τὸ † κάρφος ἐκ τοῦ ὀφθαλμοῦ τοῦ ἀδελφοῦ σου.

6 Μὴ δῶτε τὸ ἅγιον τοῖς κυσὶ, μηδὲ βάλητε τοὺς μαργαρίτας ὑμῶν ἔμπροσθεν τῶν χοίρων· μήποτε καταπατήσωσιν αὐτοὺς ἐν τοῖς ποσὶν αὐτῶν, καὶ στραφέντες ῥήξωσιν ὑμᾶς.

7 Αἰτεῖτε, καὶ δοθήσεται ὑμῖν· ζητεῖτε, καὶ εὑρήσετε· κρούετε, καὶ ἀνοιγήσεται ὑμῖν.

8 Πᾶς γὰρ ὁ αἰτῶν λαμβάνει, καὶ ὁ ζητῶν εὑρίσκει, καὶ τῷ κρούοντι ἀνοιγήσεται.

9 Ἢ τίς ἐστιν ἐξ ὑμῶν ἄνθρωπος, ὃν ἐὰν αἰτήσῃ ὁ υἱὸς αὐτοῦ ἄρτον, μὴ λίθον ἐπιδώσει αὐτῷ;

10 Καὶ ἐὰν ἰχθὺν αἰτήσῃ, μὴ ὄφιν ἐπιδώσει αὐτῷ;

* 11 Εἰ οὖν ὑμεῖς, πονηροὶ ὄντες, † οἴδατε † δόματα † ἀγαθὰ διδόναι τοῖς τέκνοις ὑμῶν, πόσῳ μᾶλλον ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς, δώσει ἀγαθὰ τοῖς αἰτοῦσιν αὐτόν;

12 Πάντα οὖν ὅσα ἂν θέλητε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι, οὕτω καὶ ὑμεῖς ποιεῖτε αὐτοῖς· οὗτος γάρ ἐστιν ὁ νόμος καὶ οἱ προφῆται.

CAPUT VII.

1 NE judicate, ut non judicemini.

2 In quo enim judicio judicaveritis, judicabimini: & in qua mensurâ mensi fueritis, remetietur vobis.

38 Date, & dabitur vobis: Mensuram bonam, confertam, & coagitatam, & super fluentem dabunt in sinum vestrum:

3 Quid autem intueris festucam quæ in oculo fratris tui, at in tuo oculo trabem non animadvertis?

4 Aut quomodo dices fratri tuo: Sine ejiciam festucam de oculo tuo, & ecce trabs in oculo tuo?

5 Hypocrita, ejice primùm trabem de oculo tuo, & tunc intueberis ejicere festucam de oculo fratris tui.

6 Ne detis sanctum canibus; neque mittatis margaritas vestras ante porcos, ne forte conculcent eas in pedibus suis, & conversi dirumpant vos.

7 Petite, & dabitur vobis: quærite, & invenietis: pulsate, & aperietur vobis.

8 Omnis enim petens accipit: & quærens invenit, & pulsanti aperietur.

9 Aut quis est ex vobis homo, quem si petierit filius suus panem, nunquid lapidem dabit ei?

10 Et si piscem petierit, nunquid serpentem dabit ei?

11 Si ergo vos mali existentes, nôstis data bona dare filiis vestris, quanto magis Pater vester qui in cælis, dabit bona petentibus se?

12 Omnia ergo quæcumque vultis ut faciant vobis homines, ita & vos facite illis. Hæc enim est Lex & Prophetæ.

CHAPITRE VII.

Fin du Sermon sur la Montagne.

NE jugez point, afin que vous ne soyez point jugés.

2. Car on vous jugera du même jugement que vous aurez jugé; et on vous mesurera de la même mesure que vous aurez mesuré *les autres.*

38. Donnez, et on vous donnera; on vous donnera dans le sein une bonne mesure, pressée et secouée, et qui se répandra par-dessus;

3. Et pourquoi regardes-tu une paille qui *est* dans l'œil de ton frère; tandis que tu ne vois pas une poutre qui *est* dans ton œil?

4. Ou comment dis-tu à ton frère, permets que j'ôte cette paille de ton œil, toi qui a une poutre dans le tien?

5. Hypocrite, ôte premièrement de ton œil la poutre, et alors tu penseras à ôter la paille hors de l'œil de ton frère.

6. Ne donnez point les choses saintes aux chiens, et ne jetez point vos perles devant les pourceaux; de peur qu'ils ne les foulent à leurs pieds, et que se tournant ils ne vous déchirent.

7. Demandez, et on vous donnera; cherchez, et vous trouverez; heurtez, et on vous ouvrira.

8. Car quiconque demande, reçoit; et qui cherche, trouve; et l'on ouvre à celui qui heurte.

9. Et qui sera même l'homme d'entre vous qui donne une pierre à son fils, s'il lui demande du pain?

10. Et s'il lui demande du poisson, lui donnera-t-il un serpent?

11. Si donc, vous, qui êtes mauvais, savez bien donner à vos enfans des bonnes choses, combien plus votre Père qui est dans les cieux, donnera-t-il des biens à ceux qui *les* lui demandent.

12. Toutes les choses que vous voulez que les hommes vous fassent, faites-*les*-leur aussi de même; car c'est là la Loi et les Prophètes.

JUDGE not, that ye be not judged. M. 7.

2 For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

38 Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. L. 6.

3 And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? M. 7.

4 Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam *is* in thine own eye?

5 Thou hypocrite! first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

6 Give not that which is holy unto the dogs; neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

7 Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

8 For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened.

9 Or what man is there of you, whom if his son ask bread, will he give him a stone?

10 Or if he ask a fish, will he give him a serpent?

11 If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father, which is in heaven, give good things to them that ask him?

12 Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

13 ‡ Εἰσέλθετε διὰ τῆς ‡ στενῆς πύλης· ὅτι † πλατεῖα ἡ ‡ πύλη, καὶ ‡ εὐρύχωρος ἡ ‡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ἀπώλειαν, καὶ πολλοί εἰσιν οἱ εἰσερχόμενοι δι' αὐτῆς·

14 Ὅτι στενὴ ἡ πύλη, καὶ τεθλιμμένη ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ζωὴν, καὶ ὀλίγοι εἰσὶν οἱ εὑρίσκοντες αὐτήν.

15 Προσέχετε δὲ ἀπὸ τῶν ψευδοπροφητῶν, οἵτινες ἔρχονται πρὸς ὑμᾶς ἐν ἐνδύμασι προβάτων, ἔσωθεν δέ εἰσι λύκοι ἅρπαγες.

16 Ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτούς. Μήτι συλλέγουσιν ἀπὸ ἀκανθῶν σταφυλὴν, ἢ ἀπὸ τριβόλων σῦκα;

17 Οὕτω πᾶν δένδρον ἀγαθὸν καρποὺς καλοὺς ποιεῖ· τὸ δὲ σαπρὸν δένδρον καρποὺς πονηροὺς ποιεῖ.

18 Οὐ δύναται δένδρον ἀγαθὸν καρποὺς πονηροὺς ποιεῖν, οὐδὲ δένδρον σαπρὸν καρποὺς καλοὺς ποιεῖν.

19 Πᾶν δένδρον μὴ ποιοῦν καρπὸν καλὸν, ἐκκόπτεται, καὶ εἰς πῦρ βάλλεται.

20 Ἄρα γε ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτούς.

35 Ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ τῆς καρδίας ἐκβάλλει τὰ ἀγαθά· καὶ ὁ πονηρὸς ἄνθρωπος ἐκ τοῦ πονηροῦ θησαυροῦ ἐκβάλλει πονηρά.

36 Λέγω δὲ ὑμῖν, ὅτι πᾶν ῥῆμα ἀργὸν, ὃ ἐὰν λαλήσωσιν οἱ ἄνθρωποι, ἀποδώσουσι περὶ αὐτοῦ λόγον ἐν ἡμέρᾳ κρίσεως.

37 Ἐκ γὰρ τῶν λόγων σου δικαιωθήσῃ, καὶ ἐκ τῶν λόγων σου καταδικασθήσῃ.

24 Πᾶς οὖν ὅστις ἀκούει μου τοὺς λόγους τούτους, καὶ ποιεῖ αὐτοὺς, ὁμοιώσω αὐτὸν ἀνδρὶ φρονίμῳ, ὅστις ᾠκοδόμησε τὴν οἰκίαν αὐτοῦ ἐπὶ τὴν πέτραν·

25 Καὶ κατέβη ἡ βροχὴ, καὶ ἦλθον οἱ ποταμοὶ, καὶ ἔπνευσαν οἱ ἄνεμοι, καὶ προσέπεσον τῇ οἰκίᾳ ἐκείνῃ, καὶ οὐκ ἔπεσε· τεθεμελίωτο γὰρ ἐπὶ τὴν πέτραν.

13 Intrate per angustam portam, quia lata porta & spatiosa via ducens ad perditionem, & multi sunt ingredientes per eam.

14 Quia angusta porta, & stricta via ducens ad vitam, & pauci sunt invenientes eam.

15 Attendite verò à falsis prophetis, quia veniunt ad vos in indumentis ovium, intrinsecùs autem sunt lupi rapaces.

16 A fructibus eorum agnoscetis eos. Nunquid colligunt à spinis uvam, aut de tribulis ficum?

17 Sic omnis arbor bona fructus bonos facit: at cariosa arbor fructus malos facit.

18 Non potest arbor bona fructus malos facere, neque arbor cariosa fructus pulchros facere.

19 Omnis arbor non faciens fructum pulchrum, exscinditur, & in ignem injicitur.

20 Itaque ex fructibus eorum agnoscetis eos.

35 Bonus homo de bono thesauro cordis ejicit bona: & malus homo de malo thesauro ejicit mala.

36 Dico autem vobis, quòd omne verbum otiosum quod loquuti fuerint homines, reddent de eo rationem in die judicii.

37 Ex enim verbis tuis justificaberis, & ex verbis tuis condemnaberis.

24 Omnis ergo quicunque audit mea verba hæc, & facit ea, assimilabo illum viro prudenti, qui ædificavit domum suam super petram.

25 Et descendit pluvia & venerunt flumina & flaverunt venti, & procubuerunt domui illi, & non cecidit: fundata erat enim super petram.

13. Entrez par la porte étroite ; car la porte large et le chemin spacieux mènent à la perdition, et il y en a beaucoup qui y entrent.

14. Mais la porte étroite, et le chemin étroit mènent à la vie, et il y en a peu qui le trouvent.

15. Gardez-vous des faux Prophètes, qui viennent à vous en habits de brebis, mais qui au dedans sont des loups ravissans.

16. Vous les reconnoîtrez à leurs fruits : Cueille-t-on des raisins sur des épines, ou des figues sur des chardons ?

17. Ainsi tout arbre *qui est* bon porte de bons fruits ; mais un mauvais arbre porte de mauvais fruits.

18. Un bon arbre ne peut porter de mauvais fruits, ni un mauvais arbre porter de bons fruits.

19. Tout arbre qui ne porte point de bons fruits, est coupé et jeté au feu.

20. Vous les connoîtrez donc à leurs fruits.

21. Ceux qui me disent : Seigneur, Seigneur, n'entreront pas tous au Royaume des cieux ; mais celui-là seulement qui fait la volonté de mon Père qui *est* dans les cieux.

22. Plusieurs me diront en ce jour-là : Seigneur, Seigneur, n'avons-nous pas prophétisé en ton nom ? N'avons-nous pas chassé les Démons en ton nom ? Et n'avons-nous pas fait plusieurs miracles en ton nom ?

23. Alors, je leur dirai ouvertement : Je ne vous ai jamais connus : Retirez-vous de moi, vous qui faites métier d'iniquité.

24. Quiconque donc entend ces paroles que je dis, et les met en pratique, je le comparerai à un homme prudent, qui a bâti sa maison sur le roc.

25. Et la pluie est tombée, les torrens se sont débordés, et les vents ont soufflé, et sont venus fondre sur cette maison-là ; elle n'est point tombée, car elle étoit fondée sur le roc.

13 Enter ye in at the strait gate; for wide *is* the gate, and broad *is* the way, that leadeth to destruction, and many there be which go in thereat: M. 7.

14 Because strait *is* the gate, and narrow *is* the way, which leadeth unto life, and few there be that find it.

15 Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.

16 Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

17 Even so, every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

18 A good tree cannot bring forth evil fruit, neither *can* a corrupt tree bring forth good fruit.

19 Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

20 Wherefore by their fruits ye shall know them.

35 A good man, out of the good treasure of the heart, bringeth forth good things: and an evil man, out of the evil treasure, bringeth forth evil things. M. 12.

36 But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.

37 For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

24 Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: M. 7.

25 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

26 Καὶ πᾶς ὁ ἀκούων μου τοὺς λόγους τούτους, καὶ μὴ ποιῶν αὐτοὺς ὁμοιωθήσεται ἀνδρὶ μωρῷ, ὅστις ᾠκοδόμησε τὴν οἰκίαν αὐτοῦ ἐπὶ τὴν ἄμμον·

* 27 Καὶ ‡ κατέβη ἡ ‡ βροχὴ, καὶ ἦλθον οἱ ποταμοὶ, καὶ ‡ ἔπνευσαν οἱ ‡ ἄνεμοι, καὶ ‡ προσέκοπσαν τῇ ‡ οἰκίᾳ ἐκείνῃ καὶ ἔπεσε, καὶ ἦν ἡ ‡ πτῶσις αὐτῆς μεγάλη.

28 Καὶ ἐγένετο ὅτε συνετέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους, ἐξεπλήσσοντο οἱ ὄχλοι ἐπὶ τῇ διδαχῇ αὐτοῦ·

29 ἦν γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων, καὶ οὐχ ὡς οἱ γραμματεῖς. 22. † 2.

Κεφ. η'. 8.

1 Κατελθόντι δὲ αὐτῷ ἀπὸ τοῦ ὄρους, ἠκολούθησαν αὐτῷ ὄχλοι πολλοί.

Καὶ περιῆγε τὰς κώμας κύκλῳ, διδάσκων.

28 Δεῦτε πρός με πάντες οἱ κοπιῶντες καὶ πεφορτισμένοι, κἀγὼ ἀναπαύσω ὑμᾶς.

29 ‡ Ἄρατε τὸν ‡ ζυγόν μου ἐφ' ὑμᾶς, καὶ ‡ μάθετε ἀπ' ἐμοῦ, ὅτι † πρᾶός ‡ εἰμι, καὶ ‡ ταπεινὸς τῇ καρδίᾳ· καὶ εὑρήσετε ‡ ἀνάπαυσιν ταῖς ‡ ψυχαῖς ὑμῶν.

30 Ὁ γὰρ ζυγός μου χρηστὸς, καὶ τὸ φορτίον μου ἐλαφρόν ἐστιν. 20. † 2.

36 Ἠρώτα δὲ τις αὐτὸν τῶν Φαρισαίων ἵνα φάγῃ μετ' αὐτοῦ· καὶ εἰσελθὼν εἰς τὴν οἰκίαν τοῦ Φαρισαίου, ἀνεκλίθη

37 Καὶ ἰδοὺ, γυνὴ ἐν τῇ πόλει, ἥτις ἦν ἁμαρτωλὸς· ἐπιγνοῦσα ὅτι κατάκειται ἐν τῇ οἰκίᾳ τοῦ Φαρισαίου, κομίσασα ἀλάβαστρον μύρου,

38 καὶ στᾶσα παρὰ τοὺς πόδας αὐτοῦ ὀπίσω, κλαίουσα, ἤρξατο βρέχειν τοὺς πόδας αὐτοῦ τοῖς δάκρυσι, καὶ ταῖς θριξὶ τῆς κεφαλῆς αὐτῆς ἐξέμασσε, καὶ κατεφίλει τοὺς πόδας αὐτοῦ, καὶ ἤλειφε τῷ μύρῳ.

26 Et omnis audiens mea verba hæc, & non faciens ea, assimilabitur viro stulto, qui ædificavit domum suam super arenam:

27 Et descendit pluvia, & venerunt flumina, & flaverunt venti, & proruerunt domui illi, & cecidit, & fuit casus illius magnus.

28 Et factum est, quum consummasset Jesus sermones hos, stupebant illum turbæ super doctrina ejus.

29 Erat enim docens eos ut auctoritatem habens, & non sicut Scribæ.

CAPUT VIII.

1 DEscendente autem eo de monte, secutæ sunt eum turbæ multæ.

& circuibat vicos in orbem, docens.

28 Venite ad me omnes laborantes, & onerati, & ego recreabo vos.

29 Tollite jugum meum super vos, & discite à me, quia mitis sum, & humilis corde: & invenietis requiem animabus vestris.

30 Nam jugum meum blandum, & onus meum leve est.

36 Rogabat autem quidam illum Pharisæorum, ut manducaret cum illo: Et ingressus in domum Pharisæi, discubuit.

37 Et ecce mulier in civitate, quæ erat peccatrix, cognoscens quod accubuit in domo Pharisæi, afferens alabastrum unguenti:

38 Et stans secus pedes ejus retro, flens, cœpit rigare pedes ejus lachrymis, & capillis capitis sui extergebat, & osculabatur pedes ejus, & ungebat unguento.

26. Mais quiconque entend ces paroles que je dis, et ne les met pas en pratique, sera comparé à un homme insensé, qui a bâti sa maison sur le sable.

27. Et la pluie est tombée, les torrens se sont débordés, et les vents ont soufflé, et sont venus fondre sur cette maison-là; elle *est* tombée, et sa ruine a été grande.

28. Et quand JESUS eut achevé ces discours, le peuple fut étonné de sa doctrine.

29. Car il les enseignoit comme ayant autorité, et non pas comme les Scribes.

QUAND *Jésus* fut descendu de la montagne; une grande multitude de peuple le suivit,

et il parcourut les bourgades des environs, en enseignant.

28. Venez à moi, vous tous qui êtes travaillés et chargés, et je vous soulagerai.

29. Chargez-vous de mon joug, et apprenez de moi, que je suis doux et humble de cœur, et vous trouverez le repos de vos âmes;

30. Car mon joug est aisé, et mon fardeau est léger.

36. Un Pharisien ayant prié *Jésus* de manger chez lui, il entra dans la maison du Pharisien, et il se mit à table.

37. Et une femme de la ville, qui avoit été de mauvaise vie, ayant su qu'il étoit à table dans la maison du Pharisien, elle y apporta un vase d'albâtre plein d'une huile odoriférante.

38. Et se tenant derrière, aux pieds de *Jésus*, elle se mit à pleurer; elle lui arrosoit les pieds de ses larmes, et les essuyoit avec ses cheveux; elle lui baisoit les pieds, et elle les oignoit avec cette huile.

26 And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: M. 7.

27 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell, and great was the fall of it.

28 And it came to pass when Jesus had ended these sayings, the people were astonished at his doctrine:

29 For he taught them as *one* having authority, and not as the scribes.

WHEN he was come down from the mountain, great multitudes followed him. M. 8

6. And he went round about the villages, teaching. Mc. 6.

28 Come unto me, all *ye* that labour and are heavy laden, and I will give you rest. M. 11.

29 Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

30 For my yoke *is* easy, and my burden is light.

36 And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat. L. 7.

37 And, behold, a woman in the city, which was a sinner, when she knew that *Jesus* sat at meat in the Pharisee's house, brought an alabaster box of ointment,

38 And stood at his feet behind *him* weeping, and began to wash his feet with tears, and did wipe *them* with the hairs of her head, and kissed his feet, and anointed *them* with the ointment.

39 Ἰδὼν δὲ ὁ Φαρισαῖος ὁ καλέσας αὐτὸν, εἶπεν ἐν ἑαυτῷ, λέγων· Οὗτος, εἰ ἦν προφήτης, ἐγίνωσκεν ἂν τίς καὶ ποταπὴ ἡ γυνὴ ἥτις ἅπτεται αὐτοῦ ὅτι ἁμαρτωλός ἐστι.

40 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς, εἶπε πρὸς αὐτόν· Σίμων, ἔχω σοί τι εἰπεῖν. Ὁ δὲ φησι· Διδάσκαλε, εἰπέ.

41 Δύο † χρεοφειλέται ἦσαν † δανιστῇ τινι· ὁ εἷς † ὤφειλε δηνάρια † πεντακόσια, ὁ δὲ † ἕτερος † πεντήκοντα.

42 Μὴ ἐχόντων δὲ αὐτῶν ἀποδοῦναι, ἀμφοτέροις ἐχαρίσατο. Τίς οὖν αὐτῶν, εἰπέ, πλεῖον αὐτὸν ἀγαπήσει;

43 Ἀποκριθεὶς δὲ ὁ Σίμων εἶπεν· Ὑπολαμβάνω ὅτι ᾧ τὸ πλεῖον ἐχαρίσατο. Ὁ δὲ εἶπεν αὐτῷ· Ὀρθῶς ἔκρινας.

44 Καὶ στραφεὶς πρὸς τὴν γυναῖκα, τῷ Σίμωνι ἔφη· Βλέπεις ταύτην τὴν γυναῖκα; εἰσῆλθόν σου εἰς τὴν οἰκίαν, ὕδωρ ἐπὶ τοὺς πόδας μου οὐκ ἔδωκας· αὕτη δὲ τοῖς δάκρυσιν ἔβρεξέ μου τοὺς πόδας, καὶ ταῖς θριξὶ τῆς κεφαλῆς αὐτῆς ἐξέμαξε.

45 † Φίλημά μοι οὐκ ἔδωκας· αὕτη δὲ, ἀφ' ἧς εἰσῆλθον, οὐ † διέλιπε † καταφιλοῦσά μου τοὺς † πόδας.

46 Ἐλαίῳ τὴν κεφαλήν μου οὐκ ἤλειψας· αὕτη δὲ μύρῳ ἠλείψατό μου τοὺς πόδας.

47 Οὗ χάριν λέγω σοι, ἀφέωνται αἱ ἁμαρτίαι αὐτῆς αἱ πολλαί, ὅτι ἠγάπησε πολύ· ᾧ δὲ ὀλίγον ἀφίεται, ὀλίγον ἀγαπᾷ.

48 Εἶπε δὲ αὐτῇ· Ἀφέωνταί σου αἱ ἁμαρτίαι.

49 Καὶ ἤρξαντο οἱ συνανακείμενοι λέγειν ἐν ἑαυτοῖς· Τίς οὗτός ἐστιν, ὃς καὶ ἁμαρτίας ἀφίησι;

50 Εἶπε δὲ πρὸς τὴν γυναῖκα· Ἡ πίστις σου σέσωκέ σε· πορεύου εἰς εἰρήνην.

37 Videns autem Pharisæus vocans eum, ait in seipso, dicens: Hic si esset Propheta, sciret utique quæ & qualis mulier, quæ tangit eum, quia peccatrix est.

40 Et respondens Jesus, dixit ad illum: Simon, habeo tibi aliquid dicere. Is vero ait: Magister, dic.

41 Duo debitores erant fœneratori cuidam: unus debebat denarios quingentos, at alter quinquaginta.

42 Non habentibus autem illis reddere, ambobus donavit: Quis ergo eorum, dic, plus eum diliget?

43 Respondens autem Simon, dixit: Existimo quòd cui plus donavit. Ille autem dixit ei: Recte judicasti.

44 Et conversus ad mulierem, Simoni dixit: Vides hanc mulierem? Intravi tuam in domum, aquam ad pedes meos non dedisti: hæc autem lacrymis rigavit meos pedes, & capillis capitis sui extersit.

45 Osculum mihi non dedisti: hæc autem, ex quo intravi, non cessavit osculans meos pedes.

46 Oleo caput meum non unxisti: hæc autem unguento unxit meos pedes.

47 Propter quod dico tibi, remittuntur peccata ejus multa, quoniam dilexit multum: cui autem minus dimittitur, minus diligit.

48 Dixit autem illi: Remittuntur tibi peccata.

49 Et cœperunt qui simul accumbebant dicere intra se: Quis hic est, qui & peccata dimittit?

50 Dixit autem ad mulierem: Fides tua te salvam fecit: vade in pace.

31 Veniunt igitur fratres & mater ejus: & foris stantes, miserunt ad eum, vocantes eum.

32 Et sedebat turba circum eum: dicebant verò ei: Ecce mater tua, & fratres tui, foris quærunt te.

33 Et respondit eis, dicens: Quæ est mater mea, aut fratres mei?

34 Et circumspiciens circulo circa se sedentes, ait: Ecce mater mea, & fratres mei.

35 Qui enim fecerit voluntatem Dei, hic frater meus, & soror mea, & mater est. 4. †. 1.

39. Le Pharisien qui l'avoit convié, voyant cela, dit en lui-même : Si cet homme étoit Prophète, il sauroit sans doute qui est cette femme qui le touche, et qu'elle est de mauvaise vie.

40. Alors Jésus prenant la parole, lui dit : Simon, j'ai quelque chose à te dire : et il dit : Maître, dis-la.

41. Un créancier avoit deux débiteurs, *dont* l'un lui devoit cinq cents deniers, et l'autre cinquante.

42. Et comme ils n'avoient pas de quoi payer, il leur quitta à tous deux leur dette. Dis-moi donc lequel des deux l'aimera le plus?

43. Simon lui répondit : J'estime que c'est celui à qui il a le plus quitté. *Jésus* lui dit : Tu as fort bien jugé.

44. Alors se tournant vers la femme, il dit à Simon : Vois-tu cette femme? Je suis entré dans ta maison, et tu ne m'as point donné d'eau pour *me laver* les pieds; mais elle a arrosé mes pieds de larmes, et les a essuyés avec ses cheveux.

45. Tu ne m'as point donné de baiser; mais elle, depuis qu'elle est entrée, n'a cessé de me baiser les pieds.

46. Tu n'as point oint ma tête d'huile; mais elle a oint mes pieds d'une huile odoriférante.

31. Ses frères et sa mère arrivèrent donc; et se tenant dehors, ils l'envoyèrent appeler; et la multitude étoit assise autour de lui.

32. Et on lui dit : Voilà ta mère et tes frères sont là dehors *qui* te demandent.

33. Mais il répondit : Qui est ma mère, ou qui sont mes frères?

34. En jetant les yeux sur ceux qui étoient autour de lui, il dit : Voilà ma mère et mes frères.

35. Car, quiconque fera la volonté de Dieu, celui-là est mon frère, et ma sœur, et ma mère.

39 Now, when the Pharisee which L. 7.
had bidden him saw *it*, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman *this is* that toucheth him; for she is a sinner.

40 And Jesus, answering, said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on.

41 There was a certain creditor, which had two debtors: the one owed five hundred pence, and the other fifty.

42 And when they had nothing to pay, he frankly forgave them both. Tell me, therefore, which of them will love him most?

43 Simon answered, and said, I suppose that *he* to whom he forgave most. And he said unto him, Thou hast rightly judged.

44 And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped *them* with the hairs of her head.

45 Thou gavest me no kiss: but this woman, since the time I came in, hath not ceased to kiss my feet.

46 My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment.

31 There came then his brethren Mk. 3.
and his mother, and, standing without, sent unto him, calling him.

32 And the multitude sat about him, and they said unto him, Behold, thy mother and thy brethren without seek for thee.

33 And he answered them, saying, Who is my mother, or my brethren?

34 And he looked round about on them which sat about him, and said, Behold my mother and my brethren!

35 For whosoever shall do the will of God, the same is my brother, and my sister, and mother.

17.

Κεφ. ιβ'. ιγ'.

CAPUT XII.

1 ΕΝ οἷς ἐπισυναχθεισῶν τῶν μυριάδων τοῦ ὄχλου, ὥστε καταπατεῖν ἀλλήλους, ἤρξατο λέγειν πρὸς τοὺς μαθητὰς αὐτοῦ· Πρῶτον προσέχετε ἑαυτοῖς ἀπὸ τῆς ζύμης τῶν Φαρισαίων, ἥτις ἐστὶν ὑπόκρισις.

1 IN quibus adeò congregatis myriadibus turbæ, ut conculcarent alii alios, cœpit dicere ad discipulos suos primum: Attendite vobis-ipsis à fermento Pharisæorum, quod est hypocrisis.

2 Οὐδὲν δὲ † συγκεκαλυμμένον ἐστὶν ὃ οὐκ ἀποκαλυφθήσεται, καὶ κρυπτὸν, ὃ οὐ γνωσθήσεται.

2 Nihil enim coopertum est, quod non reveletur: & absconditum, quod non sciatur.

3 Ἀνθ' ὧν ὅσα ἐν τῇ σκοτίᾳ εἴπατε, ἐν τῷ φωτὶ ἀκουσθήσεται· καὶ ὃ πρὸς τὸ οὖς ἐλαλήσατε ἐν τοῖς ταμείοις, κηρυχθήσεται ἐπὶ τῶν δωμάτων.

3 Propter quæ quæ in tenebris dixistis, in lumine audientur: & quod ad aurem loquuti estis in cubiculis, prædicabitur supra domos.

4 Λέγω δὲ ὑμῖν τοῖς φίλοις μου· Μὴ φοβηθῆτε ἀπὸ τῶν ἀποκτεινόντων τὸ σῶμα, καὶ μετὰ ταῦτα μὴ ἐχόντων περισσότερόν τι ποιῆσαι.

4 Dico autem vobis amicis meis: Ne timeatis ab occidentibus corpus, & post hæc non habentibus abundantiùs quid facere.

5 Ὑποδείξω δὲ ὑμῖν τίνα † φοβηθῆτε· φοβήθητε τὸν μετὰ τὸ † ἀποκτεῖναι, ἐξουσίαν ἔχοντα † ἐμβαλεῖν εἰς τὴν γέενναν· ναὶ λέγω ὑμῖν, τοῦτον φοβήθητε.

5 Ostendam autem vobis quem timeatis: timete illum post occidere, auctoritatem habentem injicere in gehennam: ita dico vobis, hunc timete.

6 Οὐχὶ πέντε στρουθία πωλεῖται ἀσσαρίων δύο, καὶ ἓν ἐξ αὐτῶν οὐκ ἔστιν ἐπιλελησμένον ἐνώπιον τοῦ Θεοῦ;

6 Nonne quinque passeres væneunt assibus duobus, & unus ex illis non est in oblivione coram Deo?

7 Ἀλλὰ καὶ αἱ † τρίχες τῆς κεφαλῆς ὑμῶν πᾶσαι ἠριθμημέναι εἰσί· μὴ οὖν φοβεῖσθε· πολλῶν στρουθίων διαφέρετε.

7 Sed & capilli capitis vestri omnes numerati sunt, ne ergo timete: multis passeribus præstatis vos.

13 Εἶπε δέ τις αὐτῷ ἐκ τοῦ ὄχλου· Διδάσκαλε, εἰπὲ τῷ ἀδελφῷ μου μερίσασθαι μετ' ἐμοῦ τὴν κληρονομίαν.

13 Ait autem quidam de turba: Magister, dic fratri meo partiri cum me hæreditatem.

14 Ὁ δὲ εἶπεν αὐτῷ· Ἄνθρωπε, τίς με † κατέστησε † δικαστὴν ἢ † μεριστὴν ἐφ' ὑμᾶς;

14 Ille autem dixit ei: Homo, Quis me constituit judicem aut divisorem super vos?

15 Εἶπε δὲ πρὸς αὐτούς· Ὁρᾶτε καὶ φυλάσσεσθε ἀπὸ τῆς πλεονεξίας· ὅτι οὐκ ἐν τῷ περισσεύειν τινὶ ἡ ζωὴ αὐτοῦ ἐστιν ἐκ τῶν ὑπαρχόντων αὐτῷ.

15 Dixit autem ad illos: Videte & cavete ab avaritia: quia non in redundare cuiquam vita ejus est ex substantia ipsius.

16 Εἶπε δὲ παραβολὴν πρὸς αὐτοὺς, λέγων· Ἀνθρώπου τινὸς πλουσίου † εὐφορησάσης ἡ χώρα·

16 Dixit autem similitudinem ad illos, dicens: Hominis cujusdam divitis bene tulit regio.

CHAPITRE XII.

Jésus-Christ instruit ses Disciples de se garder d'hypocrisie ; de l'avarice ; de veiller et d'être prêts à la réconciliation.

CEPENDANT le peuple s'étant assemble par milliers; en sorte qu'ils se pressoient les uns les autres, il se mit à dire à ses Disciples : Gardez-vous sur toutes choses du levain des Pharisiens, qui est l'hypocrisie.

2. Car il n'y a rien de caché qui ne doive être découvert ; ni rien de secret qui ne doive être connu.

3. Les choses donc que vous aurez dites dans les ténèbres, seront entendues dans la lumière ; et ce que vous aurez dit à l'oreille dans les chambres, sera prêché sur les maisons.

4. Je vous dis donc, à vous qui êtes mes amis : Ne craignez point ceux qui tuent le corps, et qui après cela ne peuvent rien faire de plus.

5. Mais je vous montrerai qui vous devez craindre ; craignez celui qui, après avoir ôté la vie, a le pouvoir d'envoyer dans la géhenne ; oui, je vous le dis ; c'est celui-là que vous devez craindre!

6. Ne vend-on pas cinq petits passereaux deux pites? Cependant Dieu n'en oublie pas un seul.

7. Et même tous les cheveux de votre tête sont comptés, ne craignez donc point, vous valez plus que beaucoup de passereaux.

13. Alors quelqu'un de la troupe lui dit : Maître, dis à mon frère qu'il partage avec moi notre héritage.

14. Mais *Jésus* lui *répondit :* O homme! qui est-ce qui m'a établi pour être votre Juge, ou pour faire vos partages?

15. Puis il leur dit : Gardez-vous avec soin de l'avarice ; car quoique *les biens* abondent à quelqu'un, il n'a pas la vie par ses biens.

16. Il leur proposa *là-dessus* cette parabole : Les terres d'un homme riche avoient rapporté avec abondance ;

IN the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy. L. 12.

2 For there is nothing covered, that shall not be revealed; neither hid, that shall not be known.

3 Therefore whatsoever ye have spoken in darkness, shall be heard in the light; and that which ye have spoken in the ear in closets, shall be proclaimed upon the house-tops.

4 And I say unto you, my friends, Be not afraid of them that kill the body, and after that have no more that they can do.

5 But I will forewarn you whom ye shall fear: Fear him, which, after he hath killed, hath power to cast into hell; yea, I say unto you, Fear him.

6 Are not five sparrows sold for two farthings? and not one of them is forgotten before God.

7 But even the very hairs of your head are all numbered. Fear not, therefore; ye are of more value than many sparrows.

13 And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me.

14 And he said unto him, Man, who made me a judge, or a divider over you?

15 And he said unto them, Take heed, and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth.

16 And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully.

17 Καὶ διελογίζετο ἐν ἑαυτῷ, λέγων· Τί ποιήσω; ὅτι οὐκ ἔχω ποῦ συνάξω τοὺς καρπούς μου.

18 Καὶ εἶπε· Τοῦτο ποιήσω· καθελῶ μου τὰς ἀποθήκας, καὶ μείζονας οἰκοδομήσω· καὶ συνάξω ἐκεῖ πάντα τὰ γενήματά μου, καὶ τὰ ἀγαθά μου.

19 Καὶ ἐρῶ τῇ ψυχῇ μου· Ψυχή, ἔχεις πολλὰ ἀγαθὰ κείμενα εἰς ἔτη πολλά· ἀναπαύου, φάγε, πίε, εὐφραίνου.

20 Εἶπε δὲ αὐτῷ ὁ Θεός· ‡ Ἄφρον, ταύτῃ τῇ νυκτὶ τὴν ψυχήν σου ‖ ἀπαιτοῦσιν ἀπὸ σοῦ· ἃ δὲ ἡτοίμασας, τίνι ἔσται;

21 Οὕτως ὁ θησαυρίζων ἑαυτῷ, καὶ μὴ εἰς Θεὸν πλουτῶν.

22 Εἶπε δὲ πρὸς τοὺς μαθητὰς αὐτοῦ· Διὰ τοῦτο ὑμῖν λέγω, μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν, τί φάγητε· μηδὲ τῷ σώματι, τί ἐνδύσησθε.

23 Ἡ ψυχὴ πλεῖόν ἐστι τῆς τροφῆς, καὶ τὸ σῶμα, τοῦ ἐνδύματος.

* 24 ‡ Κατανοήσατε τοὺς † κόρακας, ὅτι οὐ ‡ σπείρουσιν, οὐδὲ ‡ θερίζουσιν· οἷς οὐκ ἔστι ‡ ταμεῖον, οὐδὲ ἀποθήκη, καὶ ὁ Θεὸς τρέφει αὐτούς· πόσῳ μᾶλλον ὑμεῖς διαφέρετε τῶν πετεινῶν;

25 Τίς δὲ ἐξ ὑμῶν μεριμνῶν δύναται προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ πῆχυν ἕνα;

26 Εἰ οὖν οὔτε ἐλάχιστον δύνασθε, τί περὶ τῶν λοιπῶν μεριμνᾶτε;

27 Κατανοήσατε τὰ κρίνα, πῶς αὐξάνει· οὐ κοπιᾷ, οὐδὲ νήθει· λέγω δὲ ὑμῖν, οὐδὲ Σολομὼν ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιεβάλετο ὡς ἓν τούτων.

28 Εἰ δὲ τὸν χόρτον ἐν τῷ ἀγρῷ σήμερον ὄντα, καὶ αὔριον εἰς κλίβανον βαλλόμενον, ὁ Θεὸς οὕτως ἀμφιέννυσι, πόσῳ μᾶλλον ὑμᾶς, ὀλιγόπιστοι;

* 29 Καὶ ὑμεῖς μὴ ζητεῖτε τί φάγητε, ἢ τί πίητε, καὶ μὴ † μετεωρίζεσθε.

30 Ταῦτα γὰρ πάντα, τὰ ἔθνη τοῦ κόσμου ἐπιζητεῖ· ὑμῶν δὲ ὁ πατὴρ οἶδεν ὅτι χρῄζετε τούτων.

17 Et ratiocinabatur in semetipso, dicens: Quid faciam? quia non habeo quo congregabo fructus meos?

18 Et dixit: Hoc faciam: Destruam mea horrea, & majora ædificabo, & congregabo illuc omnia nata mea, & bona mea.

19 Et dicam animæ meæ: Anima, habes multa bona posita in annos plurimos, requiesce, comede, bibe, oblectare.

20 Dixit autem illi Deus: Stulte, hac nocte animam tuam repetunt à te: quæ autem parasti, cui erunt?

21 Sic thesaurizans sibi ipsi, & non in Deum ditescens.

22 Dixit autem ad discipulos suos: Propter hoc vobis dico: Ne soliciti sitis animæ vestræ, quid manducetis, neque corpori, quid induamini.

23 Anima plus est alimento, & corpus vestimento.

24 Considerate corvos, quia non seminant, neque metunt, quibus non est cellarium, neque horreum, & Deus alit illos: quanto magis vos præstatis volucribus?

25 Quis autem ex vobis cogitans solicitè potest apponere ad ætatem suam cubitum unum?

26 Si ergo neque minimum potestis, quid de cæteris soliciti estis?

27 Considerate lilia, quomodo crescunt: non laborant, neque nent: Dico autem vobis, Neque Solomon in omni gloria sua circumamiciebatur sicut unum istorum.

28 Si autem fœnum in agro hodie existens, & cras in clibanum missum, Deus sic circumamicit, quanto magis vos exiguæ fidei?

29 Et vos ne quæritis quid manducetis, aut quid bibatis, & ne suspendamini ex sublimi.

30 Hæc enim omnia gentes mundi quærunt: vester autem pater scit quoniam indigetis his.

17. Et il disoit en lui-même : Que ferai-je ? Car je n'ai pas assez de place pour serrer toute ma récolte.

18. Voici, dit-il, ce que je ferai ; j'abattrai mes greniers, et j'en bâtirai de plus grands, et j'y amasserai toute ma récolte et tous mes biens.

19. Puis je dirai à mon ame : Mon ame, tu as beaucoup de biens en réserve pour plusieurs années ; repose-toi, mange, bois, et te réjouis.

20. Mais Dieu lui dit : Insensé, cette même nuit ton ame te sera redemandée ; et ce que tu as amassé, pour qui sera-t-il ?

21. Il en est ainsi de celui qui amasse des biens pour soi-même, et qui n'est point riche en Dieu.

22. Alors il dit à ses Disciples : C'est pourquoi je vous dis, ne soyez point en souci pour votre vie, de ce que vous mangerez ; ni pour votre corps, de quoi vous serez vêtus.

23. La vie est plus que la nourriture, et le corps plus que le vêtement.

24. Considérez les corbeaux ; ils ne sèment ni ne moissonnent, et ils n'ont point de cellier ni de grenier, et *toutefois* Dieu les nourrit ; combien ne valez-vous pas plus que des oiseaux ?

25. Et qui de vous peut par ses inquiétudes ajouter une coudée à sa taille ?

26. Si donc vous ne pouvez pas même faire les plus petites choses, pourquoi vous inquiétez-vous du reste ?

27. Considérez comment les lis croissent ; ils ne travaillent ni ne filent ; cependant je vous dis, que Salomon même, dans toute sa gloire, n'a point été vêtu comme l'un d'eux.

28. Que si Dieu revêt ainsi une herbe qui est aujourd'hui dans les champs, et qui sera demain jetée dans le four, combien plus vous *revêtira-t-il*, gens de petite foi ?

29. Ne vous mettez donc point en peine de ce que vous mangerez, ou de ce que vous boirez, et n'ayez point l'esprit inquiet.

30. Car ce sont les nations du monde qui recherchent toutes ces choses ; mais votre Père sait que vous en avez besoin.

17 And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?

18 And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods.

19 And I will say to my soul, Soul, thou hast much goods laid up for many years: take thine ease, eat, drink, *and* be merry.

20 But God said unto him, *Thou* fool! this night thy soul shall be required of thee; then whose shall those things be, which thou hast provided?

21 So *is* he that layeth up treasure for himself, and is not rich toward God.

22 And he said unto his disciples, Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on.

23 The life is more than meat, and the body *is more* than raiment.

24 Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: How much more are ye better than the fowls?

25 And which of you, with taking thought, can add to his stature one cubit?

26 If ye then be not able to do that thing which is least, why take ye thought for the rest?

27 Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, That Solomon, in all his glory, was not arrayed like one of these.

28 If then God so clothe the grass, which is to-day in the field, and to-morrow is cast into the oven; how much more *will he clothe* you? O ye of little faith!

29 And seek not ye what ye shall eat, or what ye shall drink; neither be ye of doubtful mind.

30 For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things.

31 Πλὴν ζητεῖτε τὴν βασιλείαν τοῦ Θεοῦ, καὶ ταῦτα πάντα προστεθήσεται ὑμῖν.

32 Μὴ φοβοῦ, τὸ μικρὸν ποίμνιον· ὅτι εὐδόκησεν ὁ πατὴρ ὑμῶν δοῦναι ὑμῖν τὴν βασιλείαν.

* 33 Πωλήσατε τὰ ὑπάρχοντα ὑμῶν, καὶ δότε ἐλεημοσύνην. Ποιήσατε ἑαυτοῖς ‡ βαλάντια μὴ ‡ παλαιούμενα, θησαυρὸν † ἀνέκλειπτον ἐν τοῖς οὐρανοῖς· ὅπου κλέπτης οὐκ ἐγγίζει, οὐδὲ σὴς διαφθείρει.

34 Ὅπου γάρ ἐστιν ὁ θησαυρός ὑμῶν, ἐκεῖ καὶ ἡ καρδία ὑμῶν ἔσται.

35 Ἔστωσαν ὑμῶν αἱ ὀσφύες περιεζωσμέναι, καὶ οἱ λύχνοι καιόμενοι.

36 Καὶ ὑμεῖς ὅμοιοι ἀνθρώποις προσδεχομένοις τὸν κύριον ἑαυτῶν, πότε ἀναλύσει ἐκ τῶν γάμων· ἵνα ἐλθόντι καὶ κρούσαντι, εὐθέως ἀνοίξωσιν αὐτῷ.

37 Μακάριοι οἱ δοῦλοι ἐκεῖνοι, οὓς ἐλθὼν ὁ κύριος εὑρήσει γρηγοροῦντας. ἀμὴν λέγω ὑμῖν, ὅτι περιζώσεται, καὶ ἀνακλινεῖ αὐτοὺς, καὶ παρελθὼν διακονήσει αὐτοῖς.

38 Καὶ ἐὰν ἔλθῃ ἐν τῇ δευτέρᾳ φυλακῇ, καὶ ἐν τῇ τρίτῃ φυλακῇ ἔλθῃ, καὶ εὕρῃ οὕτω, μακάριοί εἰσιν οἱ δοῦλοι ἐκεῖνοι.

39 Τοῦτο δὲ γινώσκετε, ὅτι εἰ ᾔδει ὁ οἰκοδεσπότης ποίᾳ ὥρᾳ ὁ κλέπτης ἔρχεται, ἐγρηγόρησεν ἄν, καὶ οὐκ ἂν ἀφῆκε διορυγῆναι τὸν οἶκον αὐτοῦ.

40 Καὶ ὑμεῖς οὖν γίνεσθε ἕτοιμοι· ὅτι ᾗ ὥρᾳ οὐ δοκεῖτε, ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται.

41 Εἶπε δὲ αὐτῷ ὁ Πέτρος· Κύριε, πρὸς ἡμᾶς τὴν παραβολὴν ταύτην λέγεις, ἢ καὶ πρὸς πάντας;

* 42 Εἶπε δὲ ὁ Κύριος· Τίς ἄρα ἐστὶν ὁ ‡ πιστὸς ‡ οἰκονόμος καὶ ‡ φρόνιμος, ὃν καταστήσει ὁ κύριος ἐπὶ τῆς ‡ θεραπείας αὐτοῦ, τοῦ διδόναι ἐν † καιρῷ τὸ ‡ σιτομέτριον;

43 Μακάριος ὁ δοῦλος ἐκεῖνος, ὃν ἐλθὼν ὁ κύριος αὐτοῦ εὑρήσει ποιοῦντα οὕτως.

31 Verumtamen quærite regnum Dei, & hæc omnia adjicientur vobis.

32 Ne time, pusillus grex, quia bene visum est Patri vestro dare vobis regnum.

33 Vendite substantias vestras, & date eleëmosynam, facite vobis crumenas non veterascentes, thesaurum non deficientem in cælis, quo fur non appropriat, neque tinea corrumpit.

34 Ubi enim est thesaurus vester, ibi & cor vestrum erit.

35 Sint vestri lumbi præcincti, & lucernæ accensæ:

36 Et vos similes hominibus expectantibus dominum suum, quando revertatur à nuptiis: ut veniente & pulsante, confestim aperiant ei.

37 Beati servi illi, quos veniens dominus invenerit vigilantes. Amen dico vobis, quod succinget se, & faciet discumbere illos, &, prodiens ministrabit illis.

38 Et si venerit in secunda vigilia, & in tertia vigilia venerit, & invenerit ita, beati sunt servi illi.

39 Hoc autem scitote, quoniam si sciret paterfamilias qua hora fur veniret, vigilaret utique, & non utique sineret perfodi domum suam.

40 Et vos igitur estote parati: quia qua hora non putatis, filius hominis venit.

41 Ait autem ei Petrus: Domine, ad nos parabolam hanc dicis, an & ad omnes?

42 Dixit autem Dominus: Quisnam est fidelis dispensator & prudens, quem constituit dominus super familitio suo, ad dandum in tempore tritici mensuram?

43 Beatus servus ille, quem veniens dominus ejus invenerit facientem ita.

31. Mais cherchez plutôt le royaume de Dieu, et toutes ces choses vous seront données par-dessus.

32. Ne crains point, petit troupeau; car il a plu à votre Père de vous donner le Royaume.

33. Vendez ce que vous avez, et *le* donnez *en* aumônes; faites-vous des bourses qui ne s'usent point, un trésor dans les cieux qui ne manque jamais, d'où les voleurs n'approchent point, *et* où la tigne ne gâte rien.

34. Car où est votre trésor, là aussi sera votre cœur.

35. Que vos reins soient ceints, et vos chandelles allumées;

36. Et *soyez* comme ceux qui attendent que leur maître revienne des nôces; afin que quand il viendra et qu'il heurtera *à la porte*, ils lui ouvrent incontinent.

37. Heureux ces serviteurs, que le maître trouvera veillans quand il arrivera! Je vous dis en vérité, qu'il se ceindra, qu'il les fera mettre à table, et qu'il viendra les servir.

38. Que s'il arrive à la seconde, ou à la troisième veille, et qu'il les trouve dans cet état, heureux ces serviteurs-là!

39. Vous savez, que si un père de famille étoit averti à quelle heure un larron doit venir, il veilleroit, et ne laisseroit pas percer sa maison.

40. Vous donc aussi soyez prêts; car le Fils de l'homme viendra à l'heure que vous ne penserez point.

41. Alors Pierre lui dit: Seigneur, est-ce seulement pour nous que tu dis cette parabole, ou est-ce aussi pour tous?

42. Et le Seigneur lui dit: Mais qui est le dispensateur fidèle et prudent, que le maître a établi sur ses domestiques, pour leur donner dans le tems la mesure ordinaire de blé?

43. Heureux *est* ce serviteur-là que son maître trouvera faisant ainsi *son devoir*, quand il arrivera!

31 But rather seek ye the kingdom of God; and all these things shall be added unto you.

32 Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.

33 Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.

34 For where your treasure is, there will your heart be also.

35 Let your loins be girded about, and your lights burning;

36 And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately.

37 Blessed *are* those servants, whom the lord, when he cometh, shall find watching: verily I say unto you, That he shall gird himself, and make them to sit down to meat, and will come forth and serve them.

38 And if he shall come in the second watch, or come in the third watch, and find *them* so, blessed are those servants.

39 And this know, that if the good man of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through.

40 Be ye, therefore, ready also: for the Son of Man cometh at an hour when ye think not.

41 Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all?

42 And the Lord said, Who then is that faithful and wise steward, whom *his* lord shall make ruler over his household, to give *them their* portion of meat in due season?

43 Blessed *is* that servant, whom his lord, when he cometh, shall find so doing.

44 Ἀληθῶς λέγω ὑμῖν, ὅτι ἐπὶ πᾶσι τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν.

45 Ἐὰν δὲ εἴπῃ ὁ δοῦλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ· ‡ Χρονίζει ὁ κύριός μου ἐλθεῖν, καὶ ἄρξηται τύπτειν τοὺς παῖδας, καὶ τὰς ‡ παιδίσκας, ἐσθίειν τε καὶ πίνειν καὶ ‡ μεθύσκεσθαι·

46 ἥξει ὁ κύριος τοῦ δούλου ἐκείνου ἐν ἡμέρᾳ ᾗ οὐ προσδοκᾷ, καὶ ἐν ὥρᾳ ᾗ οὐ γινώσκει· καὶ ‡ διχοτομήσει αὐτόν, καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ἀπίστων θήσει.

47 Ἐκεῖνος δὲ ὁ δοῦλος ὁ γνοὺς τὸ θέλημα τοῦ κυρίου ἑαυτοῦ, καὶ μὴ ἑτοιμάσας, μηδὲ ποιήσας πρὸς τὸ θέλημα αὐτοῦ, δαρήσεται πολλάς.

48 Ὁ δὲ μὴ γνούς, ποιήσας δὲ ἄξια πληγῶν, δαρήσεται ὀλίγας· παντὶ δὲ ᾧ ἐδόθη πολύ, πολὺ ζητηθήσεται παρ' αὐτοῦ· καὶ ᾧ παρέθεντο πολύ, περισσότερον αἰτήσουσιν αὐτόν.

* 54 Ἔλεγε δὲ καὶ τοῖς ὄχλοις· Ὅταν ἴδητε τὴν νεφέλην ἀνατέλλουσαν ἀπὸ δυσμῶν, εὐθέως λέγετε. † Ὄμβος ἐρχεται· καὶ γίνεται οὕτω.

55 Καὶ ὅταν νότον πνέοντα, λέγετε· Ὅτι καύσων ἔσται· καὶ γίνεται.

56 Ὑποκριταί, τὸ πρόσωπον τῆς γῆς καὶ τοῦ οὐρανοῦ οἴδατε δοκιμάζειν· τὸν δὲ καιρὸν τοῦτον πῶς οὐ δοκιμάζετε;

57 Τί δὲ καὶ ἀφ' ἑαυτῶν οὐ κρίνετε τὸ δίκαιον;

* 58 Ὡς γὰρ ὑπάγεις μετὰ τοῦ ἀντιδίκου σου ἐπ' ἄρχοντα, ἐν τῇ ὁδῷ δὸς ἐργασίαν ἀπηλλάχθαι ἀπ' αὐτοῦ· ‡ μήποτε ‡ κατασύρῃ σε πρὸς τὸν κριτήν, καὶ ὁ κριτής σε παραδῷ τῷ ‡ πράκτορι, καὶ ὁ πράκτωρ σε βάλῃ εἰς φυλακήν.

59 Λέγω σοι, οὐ μὴ ἐξέλθῃς ἐκεῖθεν, ἕως οὗ καὶ τὸ ἔσχατον λεπτὸν ἀποδῷς. 39. † 12.

44 Vere dico vobis, quoniam super omnibus substantiis ipsius constituet illum.

45 Si autem dixerit servus ille in corde suo: Tardat dominus meus venire, & cœperit percutere pueros, & ancillas, edereque & bibere & inebriari:

46 Veniet dominus servi illius in die qua non exspectat, & in hora qua non cognoscit: & dilacerabit eum, & partem ejus cum infidelibus ponet.

47 Ille autem servus noscens voluntatem domini sui, & non apparans, neque faciens ad voluntatem ejus, cædetur multis.

48 Qui autem non noscens, faciens autem digna plagis, cædetur paucis: omni autem cui datum est multum, multum quæretur ab eo: & cui deposuerunt multum, abundantiùs reposcent eum.

54 Dicebat autem & turbis: Quum videritis nubem orientem ab occasibus, statim dicitis: Imber venit, & fit ita.

55 Et quum Austrum flantem, dicitis: quia æstus erit: & fit.

56 Hypocritæ, faciem cæli & terræ nostis probare, at tempus hoc quomodo non probatis?

57 Quid autem & à vobis ipsis non judicatis quod justum?

58 Quum enim vadis cum adversario tuo ad principem, in via da operam liberari ab illo: ne forte trahat te ad judicem, & judex te tradat exactori, & exactor jaciat te in carcerem.

59 Dico tibi: Non egredieris illinc, usquequo etiam novissimum minutum reddas.

44. Je vous dis en vérité, qu'il l'établira sur tout ce qu'il a.

45. Mais si ce serviteur dit en lui-même : Mon maître ne viendra pas sitôt ; et qu'il se mette à battre les serviteurs et les servantes, à manger, à boire, et à s'enivrer ;

46. Le maître de ce serviteur viendra au jour qu'il ne s'y attend pas, et à l'heure qu'il ne sait pas ; et il le séparera, et lui donnera sa portion avec les infidèles.

47. Le serviteur qui a connu la volonté de son maître, et qui ne se sera pas tenu prêt, et n'aura pas fait cette volonté, sera battu de plus *de coups*.

48. Mais celui qui ne l'a point connue, et qui a fait des choses dignes de châtiment, sera battu de moins de coups. Et il sera beaucoup redemandé à quiconque il aura été beaucoup donné ; et on exigera plus de celui à qui on aura beaucoup confié.

54. Puis il disoit au peuple : Quand vous voyez une nuée qui se lève du côté d'Occident, vous dites d'abord, il va pleuvoir ; et cela arrive ainsi.

55. Et quand le vent de Midi souffle, vous dites qu'il fera chaud et cela arrive.

56. Hypocrites, vous savez bien discerner ce qui paroit au ciel et sur la terre ; et comment ne discernez-vous pas ce tems-ci ?

57. Et pourquoi ne discernez-vous pas aussi vous-mêmes ce qui est juste ?

58. Or quand tu vas devant le Magistrat, avec ton adverse partie, tâche en chemin de sortir d'affaire avec elle ; de peur qu'elle ne te tire devant le Juge, que le Juge ne te livre au Sergent, et que le Sergent ne te mette en prison.

59. Je te dis que tu ne sortiras point de là, que tu n'aies payé jusqu'à la dernière obole.

44 Of a truth I say unto you, That he will make him ruler over all that he hath.

45 But, and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the men-servants, and maidens, and to eat and drink, and to be drunken;

46 The lord of that servant will come in a day when he looketh not for *him*, and at an hour when he is not aware, and will cut him in sunder,

47 And that servant, which knew his lord's will, and prepared not *himself*, neither did according to his will, shall be beaten with many *stripes*.

48 But he that knew not, and did commit things worthy of stripes, shall be beaten with few *stripes*. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.

54 And he said also to the people, When ye see a cloud rise out of the west, straightway ye say, There cometh a shower, and so it is.

55 And when *ye see* the south wind blow, ye say, There will be heat; and it cometh to pass.

56 Ye hypocrites! ye can discern the face of the sky and of the earth; but how is it, that ye do not discern this time?

57 Yea, and why even of yourselves judge ye not what is right?

58 When thou goest with thine adversary to the magistrate, *as thou art* in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison.

59 I tell thee, thou shalt not depart thence, till thou hast paid the very last mite.

Κεφ. ιγ'. 13.

1 Παρῆσαν δέ τινες ἐν αὐτῷ τῷ καιρῷ ἀπαγγέλλοντες αὐτῷ περὶ τῶν Γαλιλαίων, ὧν τὸ αἷμα Πιλάτος ἔμιξε μετὰ τῶν θυσιῶν τῶν.

2 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς· Δοκεῖτε ὅτι οἱ Γαλιλαῖοι οὗτοι ἁμαρτωλοὶ παρὰ πάντας τοὺς Γαλιλαίους ἐγένοντο, ὅτι τοιαῦτα πεπόνθασιν;

3 Οὐχί, λέγω ὑμῖν· ἀλλ' ἐὰν μὴ μετανοῆτε, πάντες ὡσαύτως ἀπολεῖσθε.

4 Ἢ ἐκεῖνοι οἱ δέκα καὶ ὀκτώ, ἐφ' οὓς ἔπεσεν ὁ πύργος ἐν τῷ Σιλωὰμ, καὶ ἀπέκτεινεν αὐτοὺς, δοκεῖτε ὅτι οὗτοι ὀφειλέται ἐγένοντο παρὰ πάντας ἀνθρώπους τοὺς κατοικοῦντας ἐν Ἰερουσαλήμ;

5 Οὐχί, λέγω ὑμῖν· ἀλλ' ἐὰν μὴ μετανοῆτε, πάντες ὁμοίως ἀπολεῖσθε.

6 Ἔλεγε δὲ ταύτην τὴν παραβολήν· Συκῆν εἶχέ τις ἐν τῷ ἀμπελῶνι αὐτοῦ πεφυτευμένην· καὶ ἦλθε καρπὸν ζητῶν ἐν αὐτῇ, καὶ οὐχ εὗρεν.

7 Εἶπε δὲ πρὸς τὸν † ἀμπελουργόν· Ἰδοὺ, τρία ἔτη ἔρχομαι ζητῶν καρπὸν ἐν τῇ συκῇ ταύτῃ, καὶ οὐχ εὑρίσκω· ‡ ἔκκοψον αὐτήν· ‡ ἵνατί καὶ τὴν γῆν † καταργεῖ;

8 Ὁ δὲ ἀποκριθεὶς λέγει αὐτῷ· Κύριε, ἄφες αὐτὴν καὶ τοῦτο τὸ ἔτος, ἕως ὅτου σκάψω περὶ αὐτὴν, καὶ βάλω † κοπρίαν·

9 κἂν μὲν ποιήσῃ καρπόν· εἰ δὲ μήγε, εἰς τὸ μέλλον ἐκκόψεις αὐτήν.

37 Ἐν δὲ τῷ λαλῆσαι, ἐρώτα αὐτὸν Φαρισαῖός τις ὅπως ἀριστήσῃ παρ' αὐτῷ· εἰσελθὼν δὲ ἀνέπεσεν.

38 Ὁ δὲ Φαρισαῖος ἰδὼν ἐθαύμασεν, ὅτι οὐ πρῶτον ἐβαπτίσθη πρὸ τοῦ ἀρίστου.

39 Εἶπε δὲ ὁ Κύριος πρὸς αὐτόν· Νῦν ὑμεῖς οἱ Φαρισαῖοι τὸ ἔξωθεν τοῦ ποτηρίου καὶ τοῦ πίνακος καθαρίζετε· τὸ δὲ ἔσωθεν ὑμῶν γέμει ἁρπαγῆς καὶ πονηρίας.

40 Ἄφρονες, οὐχ ὁ ποιήσας τὸ ἔξωθεν, καὶ τὸ ἔσωθεν ἐποίησε;

41 Πλὴν τὰ † ἐνόντα δότε ‡ ἐλεημοσύνην· καὶ ἰδοὺ, πάντα καθαρὰ ὑμῖν ἐστιν.

CAPUT XIII.

1 ADerant autem quidam in ipso tempore, nuntiantes illi de Galilæis, quorum sanguinem Pilatus miscuit cum sacrificiis eorum.

2 Et respondens Jesus dixit illis: Putatis quod Galilæi hi, peccatores præ omnibus Galilæis fuerint, qui talia passi sunt?

3 Non, dico vobis, sed si non pœnitentiam egeritis, omnes similiter peribitis.

4 Vel illi decem & octo, supra quos cecidit turris in Siloam, & occidit eos: putatis quia ipsi debitores fuerint præter omnes homines habitantes in Hierusalem?

5 Non dico vobis, sed si non pœnituerit, omnes similiter peribitis.

6 Dicebat autem hanc similitudinem: Ficum habebat quidam in vinea sua plantatam, & venit fructum quærens: in illa, & non invenit.

7 Dixit autem ad vinitorem: Ecce tres annos venio quærens fructum in ficulnea hac, & non invenio. Exscinde illam: ut quid etiam terram occupat?

8 Is autem respondens, dicit illi: Domine, relinque eam & hunc annum, usque dum fodiam circa illam, & mittam stercus.

9 Et si quidem fecerit fructum: si verò non, in futurum exscindes eam.

37 In autem loqui, rogavit illum Pharisæus quidam ut prandere apud se: ingressus autem recubuit.

38 At Pharisæus videns admiratus est, quod non prius ablutus esset ante prandium.

39 Ait autem Dominus ad illum: Nunc vos Pharisæi quod deforis calicis & catini mundatis; quod autem intus vestrum plenum est rapina & malitia.

40 Stulti, nonne faciens quod deforis, & quod deintus fecit?

41 Verumtamen inexistentia date eleëmosynam, & ecce omnia munda vobis sunt.

CHAPITRE XIII.

Jésus-Christ exhorte à la repentance, et entrer par la porte étroite.

EN ce même tems, quelques personnes, qui se trouvoient là, racontèrent à Jésus ce qui étoit arrivé à des Galiléens, dont Pilate avoit mêlé le sang avec celui de leurs sacrifices.

2. Et Jésus répondant, leur dit: Pensez-vous que ces Galiléens fussent plus grands pécheurs que tous les autres Galiléens, parce qu'ils ont souffert ces choses?

3. Non, vous dis-je; mais si vous ne vous amendez, vous périrez tous aussi bien *qu'eux*.

4. Ou, pensez-vous que ces dix-huit *personnes* sur qui la tour de Siloé est tombée, et qu'elle a tuées, fussent plus coupables que tous les habitans de Jérusalem?

5. Non, vous dis-je; mais si vous ne vous amendez, vous périrez tous aussi bien *qu'eux*.

6. Il leur dit aussi cette similitude: Un homme avoit un figuier planté dans sa vigne, et il y vint chercher du fruit, et n'y en trouva point.

7. Et il dit au vigneron: Voici, il y a déjà trois ans que je viens chercher du fruit à ce figuier, et je n'y en trouve point; coupe-le; pourquoi occupe-t-il la terre inutilement?

8. *Le vigneron* lui répondit: Seigneur, laisse-le encore cette année, jusqu'à-ce que je l'aie déchaussé, et que j'y aie mis du fumier.

9. S'il porte du fruit, *à la bonne heure;* sinon, tu le couperas ci-après.

37. Comme il parloit, un Pharisien le pria à dîner chez lui; et *Jésus* y entra, et se mit à table.

38. Mais le Pharisien s'étonna de ce qu'il vit qu'il ne s'étoit pas lavé avant le dîner.

39. Et le Seigneur lui dit: Vous autres Pharisiens, vous nettoyez le dehors de la coupe et du plat; mais au dedans, vous êtes pleins de rapine et de méchanceté.

40. Insensés! celui qui a fait le dehors n'a-t-il pas aussi fait le dedans?

41. Mais plutôt donnez en aumônes ce que vous avez, et toutes choses vous seront pures.

THERE were present at that season some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices. L. 13.

2 And Jesus, answering, said unto them, Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things?

3 I tell you, Nay; but, except ye repent, ye shall all likewise perish.

4 Or those eighteen upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem?

5 I tell you, Nay; but except ye repent, ye shall all likewise perish.

6 He spake also this parable: A certain *man* had a fig-tree planted in his vineyard; and he came and sought fruit thereon, and found none.

7 Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig-tree, and find none: cut it down; why cumbereth it the ground?

8 And he, answering, said unto him, Lord, let it alone this year also, till I shall dig about it, and dung *it:*

9 And if it bear fruit, *well:* and if not, *then* after that thou shalt cut it down.

37 And as he spake, a certain Pharisee besought him to dine with him: and he went in, and sat down to meat. L. 11.

38 And when the Pharisee saw *it*, he marvelled that he had not first washed before dinner.

39 And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness.

40 *Ye* fools! did not he that made that which is without, make that which is within also?

41 But rather give alms of such things as ye have; and, behold, all things are clean unto you.

* 42 Ἀλλ' οὐαὶ ὑμῖν τοῖς φαρισαίοις, ὅτι, ἀποδεκατοῦτε τὸ ἡδύοσμον καὶ τὸ † πήγανον καὶ πᾶν ‡ λάχανον, καὶ παρέρχεσθε τὴν κρίσιν καὶ τὴν ἀγάπην τοῦ Θεοῦ· ταῦτα ἔδει ποιῆσαι, κἀκεῖνα μὴ ἀφιέναι.

43 Οὐαὶ ὑμῖν τοῖς φαρισαίοις, ὅτι ἀγαπᾶτε τὴν πρωτοκαθεδρίαν ἐν ταῖς συναγωγαῖς, καὶ τοὺς ἀσπασμοὺς ἐν ταῖς ἀγοραῖς.

44 Οὐαὶ ὑμῖν, γραμματεῖς καὶ φαρισαῖοι ὑποκριταί, ὅτι ἐστὲ ὡς τὰ μνημεῖα τὰ ἄδηλα, καὶ οἱ ἄνθρωποι οἱ περιπατοῦντες ἐπάνω οὐκ οἴδασιν.

45 Ἀποκριθεὶς δέ τις τῶν νομικῶν λέγει αὐτῷ· Διδάσκαλε, ταῦτα λέγων καὶ ὑμᾶς ὑβρίζεις.

* 46 Ὁ δὲ εἶπε· Καὶ ὑμῖν τοῖς ‡ νομικαῖς οὐαί, ὅτι † φορτίζετε τοὺς ἀνθρώπους ‡ φορτία ‖ δυσβάστακτα, καὶ αὐτοὶ ἑνὶ τῶν δακτύλων ὑμῶν οὐ † προσψαύετε τοῖς φορτίοις.

52 Οὐαὶ ὑμῖν τοῖς νομικοῖς, ὅτι ἤρατε τὴν κλεῖδα τῆς γνώσεως· αὐτοὶ οὐκ εἰσήλθετε, καὶ τοὺς εἰσερχομένους ἐκωλύσατε.

* 53 Λέγοντος δὲ αὐτοῦ ταῦτα πρὸς αὐτούς, ἤρξαντο οἱ γραμματεῖς καὶ οἱ φαρισαῖοι † δεινῶς ‡ ἐνέχειν, καὶ † ἀποστοματίζειν αὐτὸν † περὶ ‡ πλειόνων·

* 54 ‡ Ἐνεδρεύοντες αὐτὸν, καὶ ‡ ζητοῦντές † θηρεῦσαί τι ἐκ τοῦ στόματος αὐτοῦ, ἵνα κατηγορήσωσιν αὐτοῦ· 45. † 12.

Κεφ. ιγ'. ν. 1-3.

1 Ἐν δὲ τῇ ἡμέρᾳ ἐκείνῃ ἐξελθὼν ὁ Ἰησοῦς ἀπὸ τῆς οἰκίας, ἐκάθητο παρὰ τὴν θάλασσαν.

2 Καὶ συνήχθησαν πρὸς αὐτὸν ὄχλοι πολλοί, ὥστε αὐτὸν εἰς τὸ πλοῖον ἐμβάντα καθῆσθαι· καὶ πᾶς ὁ ὄχλος ἐπὶ τὸν αἰγιαλὸν εἱστήκει.

3 Καὶ ἐλάλησεν αὐτοῖς πολλὰ ἐν παραβολαῖς, λέγων· Ἰδοὺ, ἐξῆλθεν ὁ Σπείρων τοῦ Σπείρειν.

4 Καὶ ἐν τῷ Σπείρειν αὐτὸν, ἃ μὲν ἔπεσε παρὰ τὴν ὁδὸν· καὶ ἦλθε τὰ πετεινὰ, καὶ κατέφαγεν αὐτά.

42 Sed væ vobis Pharisæis, quia decimatis mentham, & rutam, & omne olus, & præteritis judicium & charitatem Dei; hæc oportebat facere, & illa non omittere.

43 Væ vobis Pharisæis, quia diligitis primam sessionem in synagogis, & salutationes in foris.

44 Væ vobis, Scribæ & Pharisæi hypocritæ, quia estis ut monumenta non apparentia, & homines deambulantes supra non sciunt.

45 Respondens autem quidam Legisperitorum ait illi: Magister, hæc dicens & nos notas.

46 Ille autem ait: Et vobis Legisperitis væ, quia oneratis homines oneribus difficulter portabilibus, & ipsi uno digitorum vestrorum non attingitis onera.

52 Væ vobis Legisperitis, quia tulistis clavem scientiæ: ipsi non introistis, & introeuntes prohibuistis.

53 Dicente autem illo hæc ad illos, cœperunt Scribæ & Pharisæi graviter insistere, & interrogare ipsum de multis:

54 Insidiantes ei, & quærentes venari aliquid de ore ejus, ut accusarent eum.

CAPUT XIII.

1 IN verò die illo exiens Jesus de domo, sedebat secundum mare.

2 Et congregatæ sunt ad eum turbæ multæ, ita ut ipse in navicula ascendens sederet: & omnis turba in littore stabat.

3 Et locutus est eis multa in parabolis, dicens, Ecce exiit seminator seminare.

4 Et in seminare ipsum, hæc quidem ceciderunt secus viam, & venerunt volucres & comederunt ea.

42. Mais malheur à vous, Pharisiens, qui payez la dîme de la menthe, de la rue, et de toutes sortes d'herbes, tandis que vous négligez la justice, et l'amour de Dieu! Ce sont là les choses qu'il falloit faire sans néanmoins négliger les autres.

43. Malheur à vous, Pharisiens, qui aimez les premiers rangs dans les Synagogues, et à être salués dans les places publiques!

44. Malheur à vous, Scribes et Pharisiens hypocrites; parce que vous ressemblez aux sépulcres qui ne paroissent point, et les hommes qui marchent dessus n'en savent rien!

45. Alors un des docteurs de la loi prit la parole et lui dit: Maître, en disant ces choses, tu nous outrages aussi.

46. Et *Jésus* dit: Malheur aussi à vous, docteurs de la loi; parce que vous chargez les hommes de fardeaux qu'ils ne peuvent porter, et vous mêmes n'y touchez pas du bout du doigt!

52. Malheur à vous, docteurs de la loi; parce qu'ayant pris la clef de la connoissance, vous n'y êtes point entrés vous-mêmes, et vous avez encore empêché d'y entrer ceux qui vouloient le faire!

53. Et comme il leur disoit cela, les Scribes et les Pharisiens se mirent à le presser fortement, en le faisant parler sur plusieurs choses;

54. Lui tendant des piéges, et tâchant de tirer quelques choses de sa bouche, pour avoir de quoi l'accuser.

CE même jour, Jésus étant sorti de la maison, s'assit au bord de la mer.

2. Et une grande foule de peuple s'assembla vers lui, en sorte qu'il monta dans une barque. Il s'y assit, et toute la multitude se tenoit sur le rivage.

3. Et il leur dit plusieurs choses par des similitudes, et il leur parla ainsi: Un semeur sortit pour semer.

4. Et comme il semoit, une partie *de la semence* tomba le long du chemin, et les oiseaux vinrent, et la mangèrent toute.

42 But woe unto you, Pharisees! for ye tithe mint, and rue, and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone. L. 11.

43 Woe unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets.

44 Woe unto you, scribes and Pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over *them* are not aware *of them.*

45 Then answered one of the lawyers, and said unto him, Master, thus saying, thou reproachest us also.

46 And he said, Woe unto you also, *ye* lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.

52 Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.

53 And as he said these things unto them, the scribes and the Pharisees began to urge *him* vehemently, and to provoke him to speak of many things;

54 Laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.

THE same day went Jésus out of the house, and sat by the sea side. M. 13

2 And great multitudes were gathered together unto him, so that he went into a ship and sat; and the whole multitude stood on the shore.

3 And he spake many things unto them in parables, saying, Behold, a sower went forth to sow;

4 And, when he sowed, some *seeds* fell by the way-side, and the fowls came and devoured them

5 Ἄλλα δὲ ἔπεσεν ἐπὶ τὰ πετρώδη, ὅπου οὐκ εἶχε γῆν πολλήν· καὶ εὐθέως ἐξανέτειλε, διὰ τὸ μὴ ἔχειν βάθος γῆς.

6 Ἡλίου δὲ ἀνατείλαντος ἐκαυματίσθη καὶ διὰ τὸ μὴ ἔχειν ῥίζαν, ἐξηράνθη.

7 Ἄλλα δὲ ἔπεσεν ἐπὶ τὰς ἀκάνθας, καὶ ἀνέβησαν αἱ ἄκανθαι, καὶ ἀπέπνιξαν αὐτά.

8 Ἄλλα δὲ ἔπεσεν ἐπὶ τὴν γῆν τὴν καλὴν, καὶ ἐδίδου καρπὸν, ὃ μὲν ἑκατὸν, ὃ δὲ ἑξήκοντα, ὃ δὲ τριάκοντα.

9 Ὁ ἔχων ὦτα ἀκούειν, ἀκουέτω.

10 Ὅτε δὲ ἐγένετο κατὰ μόνας, ἠρώτησαν αὐτὸν οἱ περὶ αὐτὸν σὺν τοῖς δώδεκα τὴν παραβολήν.

18 Ὑμεῖς οὖν ἀκούσατε τὴν παραβολὴν τοῦ σπείροντος.

19 Παντὸς ἀκούοντος τὸν λόγον τῆς βασιλείας, καὶ μὴ συνιέντος, ἔρχεται ὁ πονηρὸς, καὶ ἁρπάζει τὸ ἐσπαρμένον ἐν τῇ καρδίᾳ αὐτοῦ· οὗτός ἐστιν ὁ παρὰ τὴν ὁδὸν σπαρείς.

20 Ὁ δὲ ἐπὶ τὰ πετρώδη σπαρείς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων, καὶ εὐθὺς μετὰ χαρᾶς λαμβάνων αὐτόν.

21 Οὐκ ἔχει δὲ ῥίζαν ἐν ἑαυτῷ, ἀλλὰ πρόσκαιρός ἐστι· γενομένης δὲ θλίψεως ἢ διωγμοῦ διὰ τὸν λόγον, εὐθὺς σκανδαλίζεται.

22 Ὁ δὲ εἰς τὰς ἀκάνθας σπαρείς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων· καὶ ἡ μέριμνα τοῦ αἰῶνος τούτου, καὶ ἡ ἀπάτη τοῦ πλούτου συμπνίγει τὸν λόγον, καὶ ἄκαρπος γίνεται.

23 Ὁ δὲ ἐπὶ τὴν γῆν τὴν καλὴν σπαρείς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων, καὶ συνιών· ὃς δὴ καρποφορεῖ, καὶ ποιεῖ, ὁ μὲν ἑκατὸν, ὁ δὲ ἑξήκοντα, ὁ δὴ τριάκοντα.

5 Alia autem ceciderunt in petrosa, ubi non habebant terram multam: & continuò exorta sunt, propter non habere altitudinem terræ.

6 Sole autem orto, æstuaverunt, & propter non habere radicem, exaruerunt.

7 Alia autem ceciderunt in spinas, & insurrexerunt spinæ, & suffocaverunt ea.

8 Alia autem ceciderunt in terram bonam, & dabant fructum, hoc centum, hoc autem sexaginta, hoc autem triginta.

9 Habens aures audire, audiat.

10 Quum autem factus esset solus interrogaverunt eum qui circa eum cum duodecim parabolam.

18 Vos ergo audite parabolam seminantis.

19 Omnis audientis verbum regni, & non intelligentis, venit malus, & rapit seminatum in corde ejus: hic est qui secus viam seminatus.

20 Qui autem super petrosa seminatus, hic est qui verbum audiens, & continuò cum gaudio sumens illud:

21 Non habet autem radicem in se ipso, sed temporalis est; facta autem tribulatione aut persequutione propter verbum, statim scandalizatur.

22 Qui autem in spinas seminatus, hic est qui verbum audiens, & anxietas seculi istius, & deceptio divitiarum suffocat verbum, & infructuosum fit.

23 Qui verò in terram pulchram seminatus, hic est qui verbum audiens & intelligens: quique fructum fert, & facit, hoc quidem centum, hoc autem sexaginta, hoc verò triginta.

5. L'autre partie tomba sur des endroits pierreux, où elle n'avoit que peu de terre, et elle leva aussitôt, parce qu'elle n'entroit pas profondément dans la terre;

6. Mais le soleil étant levé, elle fut brûlée; et parce qu'elle n'avoit point de racine, elle sécha.

7. L'autre partie tomba parmi des épines, et les épines crûrent, et l'étouffèrent.

8. Et l'autre partie tomba dans une bonne terre, et rapporta du fruit; un grain en rapporta cent, un autre soixante, et un autre trente.

9. Que celui qui a des oreilles pour ouïr, entende.

10. Et quand il fut en particulier, ceux qui *étoient* autour de lui, avec les douze *Apôtres*, l'interrogèrent touchant le sens de cette parabole.

18. Vous donc, écoutez la similitude du semeur.

19. Lorsqu'un homme entend la parole du Royaume *de Dieu*, et qu'il ne la comprend point, le malin vient, et ravit ce qui est semé dans le cœur; c'est celui qui a reçu la semence le long du chemin.

20. Et celui qui a reçu la semence dans des endroits pierreux, c'est celui qui entend la parole, et qui la reçoit d'abord avec joie;

21. Mais il n'a point de racine en lui-même; c'est pourquoi il n'est que pour un tems; et lorsque l'affliction ou la persécution survient à cause de la parole, il se scandalise aussitôt.

22. Et celui qui a reçu la semence parmi les épines, c'est celui qui entend la parole; mais les soucis de ce monde et la séduction des richesses étouffent la parole, et elle devient infructueuse.

23. Mais celui qui a reçu la semence dans une bonne terre, c'est celui qui entend la parole et qui la comprend, et qui porte du fruit; en sorte qu'un grain en produit cent, un autre soixante, et un autre trente.

5 Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: Mt. 13.

6 And when the sun was up, they were scorched: and, because they had not root, they withered away.

7 And some fell among thorns; and the thorns sprung up and choked them:

8 But other fell into good ground, and brought forth fruit, some an hundred-fold, some sixty-fold, some thirty-fold.

9 Who hath ears to hear, let him hear.

10 And when he was alone, they that were about him, with the twelve, asked of him the parable. Mk. 4. Mt. 13.

18 Hear ye, therefore, the parable of the sower.

19 When any one heareth the word of the kingdom, and understandeth *it* not, *then* cometh the wicked *one*, and catcheth away that which was sown in his heart. This is he which received seed by the way *side*.

20 But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it;

21 Yet hath he not root in himself, but dureth for a while; for when tribulation or persecution ariseth because of the word, by and by he is offended.

22 He also that received seed among the thorns, is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.

23 But he that received seed into the good ground, is he that heareth the word and understandeth *it*; which also beareth fruit, and bringeth forth, some an hundred-fold, some sixty, some thirty.

21 Καὶ ἔλεγεν αὐτοῖς· Μήτι ὁ λύχνος ἔρχεται, ἵνα ὑπὸ τὸν μόδιον τεθῇ, ἢ ὑπὸ τὴν κλίνην; οὐχ ἵνα ἐπὶ τὴν λυχνίαν ἐπιτεθῇ;

22 Οὐ γάρ ἐστί τι κρυπτὸν ὃ ἐὰν μὴ φανερωθῇ· οὐδὲ ἐγένετο † ἀπόκρυφον, ἀλλ' ἵνα εἰς φανερὸν ἔλθῃ.

23 Εἴ τις ἔχει ὦτα ἀκούειν ἀκουέτω.

21 Et dicebat illis: Nunquid luccrna venit, ut ſub modio ponatur, aut ſub lecto? nonne ut ſupra candelabrum imponatur?

22 Non enim eſt aliquid abſconditum, quod non manifeſtetur: nec factum eſt occultum, ſed ut in palam veniat.

23 Si quis habet aures audire, audiat.

24 Ἄλλην παραβολὴν παρέθηκεν αὐτοῖς, λέγων· Ὡμοιώθη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ σπείροντι καλὸν σπέρμα ἐν τῷ ἀγρῷ αὐτοῦ·

24 Aliam parabolam propoſuit illis, dicens: Aſſimilatum eſt regnum cælorum homini ſeminanti pulchrum ſemen in agro ſuo.

25 Ἐν δὲ τῷ καθεύδειν τοὺς ἀνθρώπους, ἦλθον αὐτοῦ ὁ ἐχθρὸς, καὶ ἔσπειρε ζιζάνια ἀνὰ μέσον τοῦ σίτου, καὶ ἀπῆλθεν.

25 In verò dormire homines, venit ejus inimicus, & ſeminavit zizania in medio tritici, & abiit.

26 Ὅτε δὲ ἐβλάστησεν ὁ χόρτος, καὶ καρπὸν ἐποίησε, τότε ἐφάνη καὶ τὰ ζιζάνια.

26 Quum autem crevit herba, & fructum fecit, tunc apparuerunt & zizania?

27 Προσελθόντες δὲ οἱ δοῦλοι τοῦ οἰκοδεσπότου, εἶπον αὐτῷ· Κύριε, οὐχὶ καλὸν σπέρμα ἔσπειρας ἐν τῷ σῷ ἀγρῷ; πόθεν οὖν ἔχει τὰ ζιζάνια;

27 Accedentes autem ſervi patris familias dixerunt ei: Domine, nonne pulchrum ſemen ſeminaſti in tuo agro? Unde ergò habet zizania?

28 Ὁ δὲ ἔφη αὐτοῖς· Ἐχθρὸς ἄνθρωπος τοῦτο ἐποίησεν. Οἱ δὲ δοῦλοι εἶπον αὐτῷ· Θέλεις οὖν ἀπελθόντες συλλέξωμεν αὐτά;

28 Ille verò ait illis: Inimicus homo hoc fecit. At ſervi dixerunt ei: Vis igitur abeuntes colligamus ea?

29 Ὁ δὲ ἔφη· Οὔ· μήποτε συλλέγοντες τὰ ζιζάνια, ἐκριζώσητε ἅμα αὐτοῖς τὸν σῖτον·

29 Ille verò ait: Non; ne forte colligentes zizania, eradicetis ſimul eis triticum.

30 Ἄφετε † συναυξάνεσθαι ἀμφότερα ‡ μέχρι τοῦ † θερισμοῦ, καὶ ἐν τῷ καιρῷ τοῦ θερισμοῦ † ἐρῶ τοῖς ‡ θερισταῖς· ‡ Συλλέξατε † πρῶτον τὰ ‡ ζιζάνια, καὶ ‡ δήσατε αὐτὰ ‡ εἰς † δέσμας, πρὸς τὸ καῦσαι αὐτά· τὸν δὲ ‡ σῖτον ‡ συναγάγετε εἰς τὴν ‡ ἀποθήκην μου.

30 Sinite creſcere utraque uſque ad meſſem: & in tempore meſſis dicam meſſoribus, Colligite primum zizania & alligate ea in faſciculos, ad comburendum ea: at triticum congregate in horreum meum.

36 Τότε ἀφεὶς τοὺς ὄχλους, ἦλθεν εἰς τὴν οἰκίαν ὁ Ἰησοῦς· καὶ προσῆλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ, λέγοντες· Φράσον ἡμῖν τὴν παραβολὴν τῶν ζιζανίων τοῦ ἀγροῦ.

36 Tunc dimittens turbas, venit in domum Jeſus: & acceſſerunt ad eum diſcipuli ejus, dicentes: Explica nobis parabolam zizaniorum agri.

37 Ὁ δὲ ἀποκριθεὶς, εἶπεν αὐτοῖς· Ὁ σπείρων τὸ καλὸν σπέρμα, ἐστὶν ὁ υἱὸς τοῦ ἀνθρώπου.

37 Ille verò reſpondens ait illis: Seminans pulchrum ſemen, eſt Filius hominis.

38 Ὁ δὲ ἀγρός, ἐστὶν, ὁ κόσμος· τὸ δὲ καλὸν σπέρμα, οὗτοί εἰσιν οἱ υἱοὶ τῆς βασιλείας· τὰ δὲ ζιζάνιά εἰσὶν οἱ υἱοὶ τοῦ πονηροῦ.

38 At ager eſt mundus. Verum pulchrum ſemen, hi ſunt filii regni. At zizania, ſunt filii mali.

21. Il leur disoit encore : Apporte-t-on une chandelle pour la mettre sous un boisseau, ou sous un lit? N'est ce pas pour la mettre sur un chandelier?

22. Car il n'y a rien de secret qui ne doive être manifesté, et il n'y a rien de caché qui ne doive venir en évidence.

23. Si quelqu'un a des oreilles pour entendre, qu'il entende.

24. Jésus leur proposa une autre similitude, en disant : Le Royaume des cieux est semblable à un homme qui avoit semé de bonne semence en son champ.

25. Mais pendant que les hommes dormoient, son ennemi vint, qui sema de l'yvraie parmi le blé, et s'en alla.

26. Et après que la semence eut poussé, et qu'elle eut produit du fruit, l'yvraie parut aussi.

27. Alors les serviteurs du père de famille lui vinrent dire : Seigneur, n'as-tu pas semé de bonne semence dans ton champ? D'où vient donc qu'il y a de l'yvraie?

28. Et il leur dit : C'est un ennemi qui a fait cela. Et les serviteurs lui répondirent : Veux-tu donc que nous allions la cueillir?

29. Et il leur dit : Non, de peur qu'il n'arrive qu'en cueillant l'yvraie vous n'arrachiez le froment en même tems.

30. Laissez-les croître tous deux ensemble, jusqu'à la moisson ; et au tems de la moisson, je dirai aux moissonneurs : Cueillez premièrement l'yvraie, et liez-la en faisceaux pour la brûler, mais assemblez le froment dans mon grenier.

36. Alors *Jésus* ayant renvoyé le peuple, s'en alla à la maison, et ses Disciples étant venus vers lui, lui dirent : Explique-nous la similitude de l'yvraie du champ.

37. Il leur répondit et leur dit : Celui qui sème la bonne semence, c'est le Fils de l'homme.

38. Le champ, c'est le monde. La bonne semence, ce sont les enfans du Royaume. L'yvraie, ce sont les enfans du malin.

39. L'ennemi qui l'a semée, c'est le Diable. La moisson, c'est la fin du monde ; et les moissonneurs, sont les Anges.

21 And he said unto them, Is a candle brought to be put under a bushel, or under a bed, and not to be set on a candlestick? Mk 4.

22 For there is nothing hid which shall not be manifested; neither was any thing kept secret, but that it should come abroad.

23 If any man have ears to hear, let him hear.

24 Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: Mt 13

25 But, while men slept, his enemy came and sowed tares among the wheat, and went his way.

26 But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

27 So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares?

28 He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?

29 But he said, Nay; lest, while ye gather up the tares, ye root up also the wheat with them.

30 Let both grow together until the harvest; and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

36 Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field.

37 He answered and said unto them, He that soweth the good seed is the Son of Man;

38 The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked *one*;

* 39 Ὁ δὲ ἐχθρὸς ὁ σπείρας αὐτὰ, ἐστιν ὁ διάβολος· ὁ δὲ θερισμὸς, † συντέλεια τοῦ αἰῶνός ἐστιν· οἱ δὲ θερισταὶ, ἄγγελοί εἰσιν.

40 Ὥσπερ οὖν συλλέγεται τὰ ζιζάνια, καὶ πυρὶ καίεται· οὕτως ἔσται ἐν τῇ συντελείᾳ τοῦ αἰῶνος τούτου.

41 Ἀποστελεῖ ὁ υἱὸς τοῦ ἀνθρώπου τοὺς ἀγγέλους αὐτοῦ, καὶ συλλέξουσιν ἐκ τῆς βασιλείας αὐτοῦ πάντα τὰ σκάνδαλα, καὶ τοὺς ποιοῦντας τὴν ἀνομίαν.

42 Καὶ βαλοῦσιν αὐτοὺς εἰς τὸν κάμινον τοῦ πυρός· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.

* 43 Τότε οἱ † δίκαιοι † ἐκλάμψουσιν ‡ ὡς ὁ ‡ ἥλιος, ἐν τῇ βασιλείᾳ τοῦ πατρὸς αὐτῶν. Ὁ ἔχων ὦτα ἀκούειν, ἀκουέτω.

44 Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν θησαυρῷ κεκρυμμένῳ ἐν τῷ ἀγρῷ, ὃν εὑρὼν ἄνθρωπος ἔκρυψε, καὶ ἀπὸ τῆς χαρᾶς αὐτοῦ ὑπάγει, καὶ πάντα ὅσα ἔχει, πωλεῖ, καὶ ἀγοράζει τὸν ἀγρὸν ἐκεῖνον.

45 Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ ἐμπόρῳ, ζητοῦντι καλοὺς μαργαρίτας.

46 Ὃς εὑρὼν ἕνα πολύτιμον μαργαρίτην, ἀπελθὼν, πέπρακε πάντα ὅσα εἶχε, καὶ ἠγόρασεν αὐτόν.

* 47 ‡ Πάλιν ‡ ὁμοία ἐστὶν ἡ βασιλεία τῶν † οὐρανῶν † σαγήνῃ βληθείσῃ εἰς τὴν θάλασσαν, καὶ ἐκ παντὸς γένους συναγαγούσῃ.

* 48 Ἣν, ‡ ὅτε ἐπληρώθη, † ἀναβιβάσαντες ‡ ἐπὶ τὸν ‡ αἰγιαλὸν, καθίσαντες, συνέλεξαν τὰ καλὰ εἰς ‡ ἀγγεῖα, τὰ δὲ ‡ σαπρὰ ἔξω ἔβαλον.

49 Οὕτως ἔσται ἐν τῇ συντελείᾳ τοῦ αἰῶνος· ἐξελεύσονται οἱ ἄγγελοι, καὶ ἀφορίσουσι τοὺς πονηροὺς ἐκ μέσου τῶν δικαίων·

50 Καὶ βαλοῦσιν αὐτοὺς εἰς τὸν κάμινον τοῦ πυρός· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.

51 Λέγει αὐτοῖς ὁ Ἰησοῦς. Συνήκατε ταῦτα πάντα; Λέγουσιν αὐτῷ· Ναὶ Κύριε.

52 Ὁ δὲ εἶπεν αὐτοῖς· Διὰ τοῦτο πᾶς γραμματεὺς μαθητευθεὶς εἰς τὴν βασιλείαν τῶν οὐρανῶν, ὅμοιός ἐστιν ἀνθρώπῳ οἰκοδεσπότῃ, ὅστις ἐκβάλλει ἐκ τοῦ θησαυροῦ αὐτοῦ καινὰ καὶ παλαιά.

39 At inimicus seminans ea, est diabolus. At messis, consummatio seculi est. At messores, angeli sunt.

40 Sicut ergo colliguntur zizania, & igni comburuntur: sic erit in consummatione seculi.

41 Mittet Filius hominis angelos suos, & colligent de regno ejus omnia scandala, & facientes iniquitatem:

42 Et mittent eos in caminum ignis, ibi erit fletus & fremitus dentium.

43 Tunc justi fulgebunt sicut Sol in regno Patris eorum. Habens aures audire, audiat.

44 Iterum simile est regnum cælorum thesauro abscondito in agro: quem inveniens homo abscondit, & præ gaudio illius vadit, & universa quæ habet vendit, & emit agrum illum.

45 Iterum simile est regnum cælorum homini negotiatori, quærenti bonas margaritas:

46 Qui inveniens unam pretiosam margaritam, abiens vendidit omnia quæ habuit, et emit eam.

47 Iterum simile est regnum cælorum sagenæ jactæ in mare, & ex omni genere congenti.

48 Quam, quam impleta esset, producentes super littus, & sedentes, collegerunt pulcra in receptacula, at vitiosa foras ejecerunt.

49 Sic erit in consummatione seculi: exibunt angeli, & segregabunt malos de medio justorum:

50 Et projicient eos in caminum ignis: ibi erit fletus & fremitus dentium.

51 Dicit illis Jesus: Intellexistis hæc omnia? Dicunt ei, utique Domine.

52 Is autem dixit illis: Propter hoc omnis Scriba doctus in regnum cælorum, similis est homini patrifamilias, qui ejicit de thesauro suo nova & vetera.

39. L'ennemi qui l'a semée, c'est le Diable. La moisson, c'est la fin du monde ; et les moissonneurs, sont les Anges.

40. Comme donc on amasse l'yvraie et qu'on la brûle dans le feu, il en sera de même à la fin du monde.

41. Le Fils de l'homme envoyera ses Anges, qui ôteront de son Royaume tous les scandales, et ceux qui font l'iniquité.

42. Et ils les jeteront dans la fournaise ardente ; c'est là qu'il y aura des pleurs et des grincemens de dents.

43. Alors les justes luiront comme le soleil, dans le Royaume de leur Père. Que celui qui a des oreilles pour ouïr, entende.

44. Le Royaume des cieux est encore semblable à un trésor caché dans un champ, qu'un homme a trouvé, et qu'il cache ; et de la joie qu'il en a, il s'en va, et vend tout ce qu'il a, et achète ce champ-là.

45. Le Royaume des cieux est encore semblable à un marchand qui cherche de belles perles ;

46. Et qui ayant trouvé une perle de grand prix, s'en va, et vend tout ce qu'il a, et l'achète.

47. Le Royaume des cieux est encore semblable à un filet, qui étant jeté dans la mer, ramasse toutes sortes de choses ;

48. Quand il est rempli, les pêcheurs le tirent sur le rivage ; et s'étant assis, ils mettent ce qu'il y a de bon à part dans *leurs* vaisseaux, et ils jettent ce qui ne vaut rien.

49. Il en sera de même à la fin du monde: Les Anges viendront, et sépareront les méchans du milieu des justes.

50. Et ils jeteront *les méchans* dans la fournaise ardente ; c'est là qu'il y aura des pleurs et des grincemens de dents.

51. Et Jésus dit à ses Disciples :

que tout Docteur qui est *bien* instruit dans *ce qui regarde* le Royaume des cieux, est semblable à un père de famille, qui tire de son trésor des choses nouvelles et des choses vieilles.

39 The enemy that sowed them is the devil; the harvest is the end of the world: and the reapers are the angels.

40 As, therefore, the tares are gathered and burned in the fire; so shall it be in the end of this world.

41 The Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity;

42 And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.

43 Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

44 Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found he hideth, and, for joy thereof, goeth and selleth all that he hath, and buyeth that field.

45 Again, the kingdom of heaven is like unto a merchantman, seeking goodly pearls:

46 Who, when he had found one pearl of great price, went and sold all that he had, and bought it.

47 Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind:

48 Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.

49 So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just.

50 And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.

51 Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord.

52 Then said he unto them, Therefore every scribe *which is* instructed unto the kingdom of heaven is like unto a man *that is* an householder, which bringeth forth out of his treasure *things* new and old.

26 Καὶ ἔλεγεν· Οὕτως ἐστὶν ἡ βασιλεία τοῦ Θεοῦ, ὡς ἐὰν ἄνθρωπος βάλῃ τὸν σπόρον ἐπὶ τῆς γῆς,

* 27 καὶ καθεύδῃ, καὶ ἐγείρηται νύκτα καὶ ἡμέραν· καὶ ὁ † σπόρος † βλαστάνῃ, καὶ † μηκύνηται, ὡς οὐκ οἶδεν αὐτός.

* 28 † Αὐτομάτη γὰρ ἡ γῆ † καρποφορεῖ, πρῶτον χόρτον, † εἶτα † στάχυν, εἶτα πλήρη σῖτον ἐν τῷ στάχυϊ.

29 Ὅταν δὲ παραδῷ ὁ καρπὸς, εὐθέως ἀποστέλλει τὸ δρέπανον, ὅτι παρέστηκεν ὁ θερισμός.

30 Καὶ ἔλεγε· Τίνι ὁμοιώσωμεν τὴν βασιλείαν τοῦ Θεοῦ; ἢ ἐν ποίᾳ παραβολῇ παραβάλωμεν αὐτήν;

31 Ὡς κόκκῳ σινάπεως, ὃς, ὅταν σπαρῇ ἐπὶ τῆς γῆς, μικρότερον πάντων τῶν σπερμάτων ἐστὶ τῶν ἐπὶ τῆς γῆς,

32 καὶ ὅταν σπαρῇ, ἀναβαίνει, καὶ γίνεται πάντων τῶν λαχάνων μεῖζων, καὶ ποιεῖ κλάδους μεγάλους, ὥστε δύνασθαι ὑπὸ τὴν σκιὰν αὐτοῦ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνοῦν.

33 Καὶ τοιαύταις παραβολαῖς πολλαῖς ἐλάλει αὐτοῖς τὸν λόγον, καθὼς ἠδύναντο ἀκούειν.

34 Χωρὶς δὲ παραβολῆς οὐκ ἐλάλει αὐτοῖς· κατ' ἰδίαν δὲ τοῖς μαθηταῖς αὐτοῦ ἐπέλυε πάντα.

57 Ἐγένετο δὲ πορευομένων αὐτῶν ἐν τῇ ὁδῷ, εἶπέ τις πρὸς αὐτόν· Ἀκολουθήσω σοι ὅπου ἂν ἀπέρχῃ, Κύριε.

* 58 Καὶ εἶπεν αὐτῷ ὁ Ἰησοῦς· Αἱ † ἀλώπεκες † φωλεοὺς ἔχουσι, καὶ τὰ † πετεινὰ τοῦ οὐρανοῦ † κατασκηνώσεις· ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει ποῦ τὴν κεφαλὴν κλίνῃ.

59 Εἶπε δὲ πρὸς ἕτερον· Ἀκολούθει μοι. Ὁ δὲ εἶπε· Κύριε, ἐπίτρεψόν μοι ἀπελθόντι πρῶτον θάψαι τὸν πατέρα μου.

60 Εἶπε δὲ αὐτῷ ὁ Ἰησοῦς· Ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκρούς· σὺ δὲ ἀπελθὼν διάγγελλε τὴν βασιλείαν τοῦ Θεοῦ.

61 Εἶπε δὲ καὶ ἕτερος· Ἀκολουθήσω σοι, Κύριε· πρῶτον δὲ ἐπίτρεψόν μοι ἀποτάξασθαι τοῖς εἰς τὸν οἶκόν μου.

* 62 Εἶπε δὲ πρὸς αὐτὸν ὁ Ἰησοῦς· Οὐδεὶς † ἐπιβαλὼν τὴν χεῖρα αὐτοῦ ἐπ' † ἄροτρον, καὶ βλέπων εἰς τὰ ὀπίσω, εὐθετός ἐστιν εἰς τὴν βασιλείαν τοῦ Θεοῦ.

26 Et dicebat: Sic est regnum Dei, quemadmodum si homo jaciat sementem in terram:

27 Et dormiat, & excitetur nocte & die: & semen germinet & augeatur ut nescit ille.

28 Spontanea enim terra fructum fert, primùm herbam, deinde spicam, deinde plenum frumentum in spica.

29 Quum verò ediderit fructus, statim mittit falcem, quoniam adest messis.

30 Et dicebat: Cui assimilabimus regnum Dei? aut in qua parabola comparabimus illud?

31 Sicut granum sinapis, quod, quum seminatum fuerit in terra, minus omnibus seminibus est quæ in terra;

32 Et quum seminatum fuerit, ascendit, & fit omnibus oleribus majus, & facit ramos magnos, ita ut possint sub umbra ejus volatilia cæli nidulari.

33 Et talibus parabolis multis loquebatur eis sermonem prout poterant audire.

34 Sine autem parabola non loquebatur eis: privatim autem discipulis suis solvebat omnia.

57 Factum est autem ambulantibus illis in via, dixit quidam ad illum: Sequar te quocumque abieris, Domine.

58 Et dixit illi Jesus: Vulpes foveas habent, & volucres cæli nidos: verum filius hominis non habet ubi caput reclinet.

59 Ait autem ad alterum: Sequere me. Ille autem dixit: Domine, permitte mihi abeunti primùm sepelire patrem meum.

60 Dixit autem ei Jesus: Sine mortuos sepelire suos mortuos: tu autem abiens annuncia regnum Dei.

61 Ait autem & alter: Sequar te, Domine: primum autem permitte mihi renuntiare his qui ad domum meam.

62 Ait autem ad illum Jesus: Nemo immittens manum suam ad aratrum, & respiciens in quæ retro, aptus est ad regnum Dei.

26. Il dit encore : Il en est du Royaume de Dieu, comme si un homme avoit jeté de la semence en terre ;

27. Soit qu'il dorme ou qu'il se lève, la nuit ou le jour, la semence germe et croît sans qu'il sache comment.

28. Car la terre produit d'elle-même, premièrement, l'herbe, ensuite l'épi, et puis le grain tout formé dans l'épi.

29. Et quand le fruit est dans sa maturité, on y met aussitôt la faucille, parce que la moisson est prête.

30. Il disoit encore : A quoi comparerons-nous le Royaume de Dieu, ou par quelle similitude le représenterons-nous ?

31. *Il en est* comme du grain de moutarde, lequel, lorsqu'on le sème, est la plus petite de toutes les semences *que l'on jette* en terre.

32. Mais après qu'on l'a semé, il monte et devient plus grand que tous les *autres* légumes, et pousse de grandes branches ; de sorte que les oiseaux du ciel peuvent demeurer sous son ombre.

33. Il leur annonçoit ainsi la parole par plusieurs similitudes de cette sorte, selon qu'ils étoient capables de l'entendre.

34. Et il ne leur parloit point sans similitudes ; mais lorsqu'il étoit en particulier, il expliquoit tout à ses Disciples.

57. Et comme ils étoient en chemin, un homme lui dit : Je te suivrai, Seigneur, par-tout où tu iras.

58. Mais Jésus lui *répondit* : Les renards ont des tanières, et les oiseaux du ciel ont des nids ; mais le Fils de l'homme n'a pas où reposer sa tête.

59. Il dit à un autre : Suis-moi. Et il lui répondit : Seigneur, permets que j'aille auparavant ensevelir mon père.

60. Jésus lui dit : Laisse les morts ensevelir leurs morts ; mais toi, va et annonce le Règne de Dieu.

61. Un autre lui dit : Je te suivrai, Seigneur ; mais permets-moi de prendre auparavant congé de ceux qui sont dans ma maison.

62. Mais Jésus lui *répondit*. Celui qui met la main à la charrue, et regarde derrière lui, n'est point propre pour le Royaume de Dieu,

Mk. 4.

26 And he said, So is the kingdom of God, as if a man should cast seed into the ground ;

27 And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how.

28 For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear.

29 But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.

30 And he said, Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it?

31 *It is* like a grain of mustard-seed, which, when it is sown in the earth, is less than all the seeds that be in the earth:

32 But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches ; so that the fowls of the air may lodge under the shadow of it.

33 And with many such parables spake he the word unto them, as they were able to hear *it*.

34 But without a parable spake he not unto them : and when they were alone, he expounded all things to his disciples.

L. 9.

57 And it came to pass, that, as they went in the way, a certain *man* said unto him, Lord, I will follow thee whithersoever thou goest.

58 And Jesus said unto him, Foxes have holes, and birds of the air *have* nests ; but the Son of Man hath not where to lay *his* head.

59 And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father.

60 Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God.

61 And another also said, Lord, I will follow thee: but let me first go bid them farewell, which are at home at my house.

62 And Jesus said unto him, No man having put his hand to the plough, and looking back, is fit for the kingdom of God.

27 Καὶ μετὰ ταῦτα ἐξῆλθε, καὶ ἐθεάσατο τελώνην ὀνόματι Λευὶν, καθήμενον ἐπὶ τὸ τελώνιον, καὶ εἶπεν αὐτῷ· Ἀκολούθει μοι.

28 Καὶ καταλιπὼν ἅπαντα, ἀναστὰς ἠκολούθησεν αὐτῷ.

29 Καὶ ἐποίησε δοχὴν μεγάλην ὁ Λευὶς αὐτῷ ἐν τῇ οἰκίᾳ αὐτοῦ· καὶ ἦν ὄχλος πολλὸς τελωνῶν καὶ ἁμαρτωλῶν συνανέκειντο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ· ἦσαν γὰρ πολλοὶ, καὶ ἠκολούθησαν αὐτῷ.

27 Et post hæc exiit, & conspexit publicanum nomine, Levi, sedentem ad telonium, & ait illi: Sequere me.

28 Et relinquens omnia, surgens secutus est eum.

29 Et fecit convivium magnum Levis ei in domo sua: & multi publicani & peccatores simul discumbebant Jesu, & discipulis ejus: erant enim multi, & sequebantur eum.

16 Καὶ οἱ γραμματεῖς καὶ οἱ φαρισαῖοι ἐγόγγυζον πρὸς τοὺς μαθητὰς αὐτοῦ λέγοντες· Διὰ τί μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίετε καὶ πίνετε;

16 Et Scribæ & Pharisæi videntes eum edentem cum publicanis & peccatoribus, dicebant discipulis ejus: Quid, quod cum publicanis & peccatoribus manducat & bibit?

17 Καὶ ἀκούσας ὁ Ἰησοῦς, λέγει αὐτοῖς· Οὐ χρείαν ἔχουσιν οἱ ἰσχύοντες ἰατροῦ, ἀλλ' οἱ κακῶς ἔχοντες· οὐκ ἦλθον καλέσαι δικαίους, ἀλλὰ ἁμαρτωλοὺς εἰς μετάνοιαν.

17 Et audiens Jesus, ait illis: Non usum habent valentes medico, sed male habentes, non veni vocare justos, sed peccatores ad pœnitentiam.

36 Ἔλεγε δὲ καὶ παραβολὴν πρὸς αὐτούς· Ὅτι οὐδεὶς ἐπίβλημα ἀπὸ ἱματίου καινοῦ ἐπιβάλλει ἐπὶ ἱμάτιον παλαιόν· εἰ δὲ μήγε, καὶ τὸ καινὸν σχίσει, καὶ τῷ παλαιῷ οὐ συμφωνήσει ἐπίβλημα τὸ ἀπὸ τοῦ καινοῦ.

36 Dicebat autem & similitudinem ad illos: Quia nemo adjectionem vestimenti novi adjicit ad vestimentum vetus: si vero non, & novum scindit, & veteri non convenit commissura à novo.

37 Καὶ οὐδεὶς βάλλει οἶνον νέον εἰς ἀσκοὺς παλαιούς· εἰ δὲ μήγε, ῥήξει ὁ οἶνος τοὺς ἀσκοὺς, καὶ αὐτὸς ἐκχυθήσεται, καὶ οἱ ἀσκοὶ ἀπολοῦνται.

37 Et nemo conjicit vinum novum in utres veteres: si autem non, rumpet novum vinum utres, & ipsum effundetur, & utres peribunt.

38 Ἀλλὰ οἶνον νέον εἰς ἀσκοὺς καινοὺς βλητέον· καὶ ἀμφότεροι συντηροῦνται.

38 Sed vinum novum in utres novos injiciendum, & utraque conservantur.

53 Καὶ ἐγένετο, ὅτε ἐτέλεσεν ὁ Ἰησοῦς τὰς παραβολὰς ταύτας, μετῆρεν ἐκεῖθεν.

53 Et factum est, quum consummasset Jesus parabolas istas, transiit inde.

54 Καὶ ἐλθὼν εἰς τὴν † πατρίδα αὐτοῦ, ἐδίδασκεν αὐτοὺς ἐν τῇ συναγωγῇ αὐτῶν· ὥστε ἐκπλήττεσθαι αὐτοὺς, καὶ λέγειν· Πόθεν τούτῳ ἡ σοφία αὕτη, καὶ αἱ δυνάμεις;

54 Et veniens in patriam suam docebat eos in synagoga eorum, ita ut obstupefieri ipsos, & dicere: Unde huic sapientia hæc, & efficacitates?

55 Οὐχ οὗτός ἐστιν ὁ τοῦ τέκτονος υἱός; οὐχὶ ἡ μήτηρ αὐτοῦ λέγεται Μαριὰμ, καὶ οἱ ἀδελφοὶ αὐτοῦ Ἰακὼβ, καὶ Ἰωσῆς, καὶ Σίμων, καὶ Ἰούδας;

55 Nonne hic est fabri filius? Nonne mater ejus dicitur Maria, & fratres ejus Jacobus, & Joses, & Simon, & Judas?

56 Καὶ αἱ ἀδελφαὶ αὐτοῦ οὐχὶ πᾶσαι πρὸς ἡμᾶς εἰσι; πόθεν οὖν

56 Et sorores ejus, nonne omnes apud nos sunt? unde ergo

27. Après cela il sortit, et il vit un péager nommé Lévi, assis au bureau des impôts, et il lui dit : Suis-moi.

28. Et lui, quittant tout, se leva et le suivit.

29. Et Lévi lui fit un grand festin dans sa maison, où il se trouva plusieurs péagers et gens de mauvaise vie se mirent aussi à table avec Jésus et ses Disciples ; car il y en avoit beaucoup qui l'avoient suivi.

16. Et les Scribes et les Pharisiens, voyant qu'il mangeoit avec des péagers et des gens de mauvaise vie, disoient à ses Disciples : Pourquoi votre Maître mange-t-il et boit-il avec les péagers, et les gens de mauvaise vie ?

17. Et Jésus ayant ouï *cela*, leur dit : Ce ne sont pas ceux qui sont en santé qui ont besoin de Médecin, mais ce sont ceux qui se portent mal : Je suis venu appeler à la repentance, non les justes, mais les pécheurs.

36. Il leur dit aussi une similitude : Personne ne met une pièce d'un habit neuf à un vieux habit ; autrement ce qui est neuf déchireroit, et la pièce du drap neuf ne convient point au vieux.

37. Personne aussi ne met le vin nouveau dans de vieux vaisseaux ; autrement le vin nouveau romproit les vaisseaux, et se répandroit, et les vaisseaux seroient perdus.

38. Mais le vin nouveau doit être mis dans des vaisseaux neufs, et ainsi tous les deux se conservent.

53. Et il arriva que quand Jésus eut achevé ces similitudes, il se retira de *ce lieu*-là.

54. Et étant venu en sa patrie, il les enseignoit dans leur synagogue ; de sorte qu'ils étoient étonnés, et qu'ils disoient : D'où viennent à cet homme cette sagesse et ces miracles ?

55. N'est-ce pas le fils du charpentier ? sa mère ne s'appelle-t-elle pas Marie, et ses frères, Jaques, Joses, Simon et Jude ?

56. Et ses sœurs ne sont-elles pas toutes parmi nous ? D'où lui

27 And after these things, he went forth, and saw a publican, named Levi, sitting at the receipt of custom: and he said unto him, Follow me. L. 5.

28 And he left all, rose up, and followed him.

29 And Levi made him a great feast in his own house: and there was a great company of publicans and sinners that sat also together with Jesus and his disciples: for there were many, and they followed him. Mk. 2. 15.

16 And when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with publicans and sinners?

17 When Jesus heard *it*, he saith unto them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance.

36 And he spake also a parable unto them; No man putteth a piece of a new garment upon an old; if otherwise, then both the new maketh a rent, and the piece that was *taken* out of the new agreeth not with the old. L. 5.

37 And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish.

38 But new wine must be put into new bottles; and both are preserved.

53 And it came to pass, *that* when Jesus had finished these parables, he departed thence. M. 13.

54 And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this *man* this wisdom, and *these* mighty works?

55 Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas?

56 And his sisters, are they not all with us? Whence then hath

ἐκ τούτων πάντα;

57 Καὶ ἐσκανδαλίζοντο ἐν αὐτῷ. Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς. Οὐκ ἔστι προφήτης ἄτιμος, εἰ μὴ ἐν τῇ πατρίδι αὐτοῦ, καὶ ἐν τῇ οἰκίᾳ αὐτοῦ.

36 Ἰδὼν δὲ τοὺς ὄχλους, ἐσπλαγχνίσθη περὶ αὐτῶν, ὅτι ἦσαν ἐκλελυμένοι καὶ ἐρριμμένοι ὡσεὶ πρόβατα μὴ ἔχοντα ποιμένα.

7 Καὶ προσκαλεῖται τοὺς δώδεκα, καὶ ἤρξατο αὐτοὺς ἀποστέλλειν δύο δύο· καὶ

παρήγγειλας αὐτοῖς, λέγων· Εἰς ὁδὸν ἐθνῶν μὴ ἀπέλθητε, καὶ εἰς πόλιν Σαμαρειτῶν μὴ εἰσέλθητε·

6 Πορεύεσθε δὲ μᾶλλον πρὸς τὰ πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραήλ.

9 Μὴ κτήσησθε χρυσὸν, μηδὲ ἄργυρον, μηδὲ χαλκὸν εἰς τὰς ζώνας ὑμῶν.

10 Μὴ † πήραν εἰς ὁδὸν, μηδὲ δύο χιτῶνας, μηδὲ ὑποδήματα, μηδὲ ῥάβδον· ἄξιος γὰρ ὁ ἐργάτης τῆς τροφῆς αὐτοῦ ἐστιν.

11 Εἰς ἣν δ' ἂν πόλιν ἢ κώμην εἰσέλθητε, ἐξετάσατε τίς ἐν αὐτῇ ἄξιός ἐστι· κἀκεῖ μείνατε ἕως ἂν ἐξέλθητε.

12 Εἰσερχόμενοι δὲ εἰς τὴν οἰκίαν, ἀσπάσασθε αὐτήν.

13 Καὶ ἐὰν μὲν ᾖ ἡ οἰκία ἀξία, ἐλθέτω ἡ εἰρήνη ὑμῶν ἐπ' αὐτήν· ἐὰν δὲ μὴ ᾖ ἀξία, ἡ εἰρήνη ὑμῶν πρὸς ὑμᾶς ἐπιστραφήτω.

14 Καὶ ὃς ἐὰν μὴ δέξηται ὑμᾶς, μηδὲ ἀκούσῃ τοὺς λόγους ὑμῶν, ἐξερχόμενοι τῆς οἰκίας ἢ τῆς πόλεως ἐκείνης, ἐκτινάξατε τὸν κονιορτὸν τῶν ποδῶν ὑμῶν.

15 Ἀμὴν λέγω ὑμῖν, ἀνεκτότερον ἔσται γῇ Σοδόμων καὶ Γομόρρων ἐν ἡμέρᾳ κρίσεως, ἢ τῇ πόλει ἐκείνῃ.

16 Ἰδοὺ, ἐγὼ ἀποστέλλω ὑμᾶς ὡς πρόβατα ἐν μέσῳ λύκων· γίνεσθε οὖν φρόνιμοι ὡς οἱ ὄφεις, καὶ ἀκέραιοι ὡς αἱ περιστεραί.

17 Προσέχετε δὲ ἀπὸ τῶν ἀνθρώπων· παραδώσουσι γὰρ ὑμᾶς εἰς συνέδρια, καὶ ἐν ταῖς συναγωγαῖς αὐτῶν μαστιγώσουσιν ὑμᾶς.

huic illa omnia?

57 Et scandalizabantur in eo. At Jesus dixit eis: non est Propheta inhonoratus, si non in patria sua, & in domo sua.

36 Videns autem turbas, miscretus est de eis, quia erant vexati, & dispersi sicut oves non habentes pastorem.

7 Et advocat duodecim: & cœpit eos mittere duos duos, &

denuncians eis, dicens: In viam gentium ne abieritis, & in civitatem Samaritanorum ne intraveritis.

6 Ite autem magis ad oves perditas domus Israël.

9 Ne possideatis aurum, neque argentum, neque æs in zonis vestris:

10 Non peram in viam, neque duas tunicas, neque calceamenta, neque virgam: dignus enim operarius alimento suo est.

11 In quamcunque autem civitatem aut castellum intraveritis, interrogate quis in ea dignus sit: & ibi manete donec exeatis.

12 Intrantes autem in domum, salutate eam.

13 Et si quidem fuerit domus digna, ingrediatur pax vestra super eam: si autem non fuerit digna, pax vestra ad vos convertatur.

14 Et qui non receperit vos neque audierit sermones vestros, exeuntes domo vel civitate illâ, excutite pulverem pedum vestrorum.

15 Amen dico vobis, Tolerabilius erit terræ Sodomorum & Gomorrhæorum in die judicii, quàm civitati illi.

16 Ecce ego mitto vos sicut oves in medio luporum. Estote ergo prudentes sicut serpentes, & simplices sicut columbæ.

17 Cavete autem ab hominibus: Tradent enim vos in consessus, & in synagogis suis flagellabunt vos.

viennent donc toutes ces choses?
57. De sorte qu'ils se scandalisoient de lui. Mais Jésus leur dit: Un Prophète n'est méprisé que dans son pays et dans sa maison.
58. Et il ne fit là que peu de miracles, à cause de leur incrédulité.

36. Et voyant la multitude de peuple, il fut ému de compassion envers eux, de ce qu'ils étoient dispersés et errans, comme des brebis qui n'ont point de berger.

7. Alors il appela les douze, et il commença à les envoyer deux à deux,
et il leur donna ses ordres, en disant: N'allez point vers les Gentils; et n'entrez dans aucune ville des Samaritains.
6. Mais allez plutôt aux brebis de la Maison d'Israël, qui sont perdues.
9. Ne prenez ni or, ni argent, ni monnoie dans vos ceintures;

10. Ni sac pour le voyage, ni deux habits, ni souliers, ni bâton; car l'ouvrier est digne de sa nourriture.
11. Et dans quelque ville ou *dans quelque* bourgade que vous entriez, informez-vous qui est digne *de vous recevoir;* et demeurez-y, jusqu'à-ce que vous partiez *de ce lieu-là.*
12. Et quand vous entrerez dans quelque maison, saluez-la.
13. Et si la maison en est digne, que votre paix vienne sur elle; mais si elle n'en est pas digne, que votre paix retourne à vous.
14. Et par-tout où l'on ne vous recevra pas, et où l'on n'écoutera pas vos paroles, en sortant de cette maison ou de cette ville, secouez la poussière de vos pieds.
15. Je vous dis en vérité, que Sodome et Gomorrhe seront traitées moins rigoureusement au jour du Jugement, que cette ville-là.
16. Voici, je vous envoie comme des brebis au milieu des loups; soyez donc prudens comme des serpens, et simples comme des colombes.
17. Mais donnez-vous garde des hommes; car ils vous livreront aux Tribunaux, et ils vous *feront fouetter* dans les synagogues;

this *man* all these things? M. 13.
57 And they were offended in him. But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house.
36 But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. M. 9.
7 And he calleth *unto him* the twelve, and began to send them forth by two and two; Mk. 6.
and commanded them, saying, Go not into the way of the Gentiles, and into *any* city of the Samaritans enter ye not: M. 10.
6 But go rather to the lost sheep of the house of Israel.
9 Provide neither gold, nor silver, nor brass in your purses;
10 Nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat.
11 And into whatsoever city or town ye shall enter, enquire who in it is worthy; and there abide till ye go thence.
12 And when ye come into an house, salute it.
13 And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you.
14 And whosoever shall not receive you, nor hear your words, when ye depart out of that house, or city, shake off the dust of your feet.
15 Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha, in the day of judgment, than for that city.
16 Behold, I send you forth as sheep in the midst of wolves: be ye, therefore, wise as serpents, and harmless as doves.
17 But beware of men: for they will deliver you up to the councils, and they will scourge you

18 Καὶ ἐπὶ ἡγεμόνας δὲ καὶ βασιλεῖς ἀχθήσεσθε ἕνεκεν ἐμοῦ, εἰς μαρτύριον αὐτοῖς καὶ τοῖς ἔθνεσιν.

23 Ὅταν δὲ διώκωσιν ὑμᾶς ἐν τῇ πόλει ταύτῃ, φεύγετε εἰς τὴν ἄλλην·

26 Μὴ οὖν φοβηθῆτε αὐτούς· οὐδὲν γάρ ἐστι κεκαλυμμένον, ὃ οὐκ ἀποκαλυφθήσεται, καὶ κρυπτόν, ὃ οὐ γνωσθήσεται.

27 Ὃ λέγω ὑμῖν ἐν τῇ σκοτίᾳ, εἴπατε ἐν τῷ φωτί· καὶ ὃ εἰς τὸ οὖς ἀκούετε, κηρύξατε ἐπὶ τῶν δωμάτων.

28 Καὶ μὴ φοβεῖσθε ἀπὸ τῶν ἀποκτεινόντων τὸ σῶμα, τὴν δὲ ψυχὴν μὴ δυναμένων ἀποκτεῖναι, φοβεῖσθε δὲ μᾶλλον τὸν δυάμενον καὶ ψυχὴν καὶ σῶμα ἀπολέσαι ἐν γεέννῃ.

* 29 Οὐ χὶ δύο † στρουθία † ἀσσαρίου † πωλεῖται, καὶ ἓν ἐξ αὐτῶν οὐ πεσεῖται ἐπὶ τὴν γῆν, ‡ ἄνευ τοῦ πατρὸς ὑμῶν;

30 Ὑμῶν δὲ καὶ αἱ τρίχες τῆς κεφαλῆς πᾶσαι ἠριθμημέναι εἰσί.

31 Μὴ οὖν φοβεῖσθε· πολλῶν στρουθίων διαφέρετε ὑμεῖς.

12 Καὶ ἐξελθόντες ἐκήρυσσον, ἵνα μετανοήσωσι·

30 Καὶ συνάγονται οἱ ἀπόστολοι πρὸς τὸν Ἰησοῦν, καὶ ἀπήγγειλαν αὐτῷ πάντα, ὅσα ἐποίησαν, καὶ ὅσα ἐδίδαξαν.

Κεφ. ζ'. 7.

1 ΚΑΙ περιεπάτει ὁ Ἰησοῦς μετὰ ταῦτα ἐν τῇ Γαλιλαίᾳ· οὐ γὰρ ἤθελεν ἐν τῇ Ἰουδαίᾳ περιπατεῖν, ὅτι ἐζήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτεῖναι.

Κεφ. ζ'. 7.

1 ΚΑΙ συνάγονται πρὸς αὐτὸν οἱ Φαρισαῖοι, καί τινες τῶν Γραμματέων, ἐλθόντες ἀπὸ Ἱεροσολύμων.

* 2 Καὶ ἰδόντες τινὰς τῶν μαθητῶν αὐτοῦ † κοιναῖς χερσὶ (τοῦτ' ἔστιν † ἀνίπτοις) ἐσθίοντας ἄρτους. † ἐμέμψαντο.

* 3 (Οἱ γὰρ Φαρισαῖοι καὶ πάντες οἱ Ἰουδαῖοι, ‡ ἐὰν μὴ † πυγμῇ † νίψωνται τὰς χεῖρας, οὐκ ἐσθίουσι, κρατοῦντες τὴν παράδοσιν τῶν πρεσβυτέρων.

18 Et ad præsides autem & reges agemini propter me, in testimonium illis, & gentibus.

23 Quum autem insequentur vos in civitate istâ, fugite in aliam.

26 Ne ergo timueritis eos. Nihil enim est occultum, quod non revelabitur, & abditum, quod non scietur.

27 Quod dico vobis in tenebris, dicite in lumine: & quod in aurem auditis, prædicate super domos.

28 Et ne timeatis ab occidentibus corpus, at animam non valentibus occidere: timete autem magis potentem & animam & corpus perdere in gehenna.

29 Nonne duo passeres asse vænеunt? & unus ex illis non cadet super terram, sine Patre vestro.

30 Vestri autem & capilli capitis omnes numerati sunt.

31 Ne ergo timeatis: multis passeribus præstatis vos.

12 Et exeuntes prædicabant ut pœniterent.

30 Et coguntur Apostoli ad Jesum, & renuntiaverunt ei omnia, & quanta egerant & quanta docuerant.

CAPUT VII.

1 ET ambulabat Jesus post hæc in Galilæa: non enim volebat in Judæa ambulare, quia quærebant eum Judæi interficere.

CAPUT VII.

1 ET conveniunt ad eum Pharisæi, & quidam Scribarum venientes ab Hierosolymis.

2 Et videntes quosdam discipulorum ejus communibus manibus (hoc est, illotis) edentes panes, incusarunt.

3 Nam Pharisæi & omnes Judæi, si non pugillatim laverint manus, non manducant, tenentes traditionem seniorum:

18. Et vous serez menés devant les Gouverneurs, et devant les Rois, à cause de moi, pour me rendre témoignage devant eux et devant les nations.

23. Or, quand ils vous persécuteront dans une ville, fuyez dans une autre:

26. Ne les craignez donc point; car il n'y a rien de caché qui ne doive être découvert; ni rien de secret qui ne doive être connu.

27. Ce que je vous dis dans les ténèbres, dites-le dans la lumière; et ce que je vous dis à l'oreille, prêchez-le sur le haut des maisons.

28. Et ne craignez point ceux qui ôtent la vie du corps, et qui ne peuvent faire mourir l'âme; mais craignez plutôt celui qui peut perdre et l'âme et le corps dans la géhenne.

29. Deux passereaux ne se vendent-ils pas une pite? Et néanmoins il n'en tombera pas un seul à terre sans *la permission de* votre Père.

30. Les cheveux même de vôtre tête sont tous comptés.

31. Ne craignez donc rien; vous valez mieux que beaucoup de passereaux.

12. Etant donc partis, ils prêchèrent qu'on s'amendât.

30. Et les Apôtres se rassemblèrent auprès de Jésus, et lui racontèrent tout ce qu'ils avoient fait, et tout ce qu'ils avoient enseigné.

APRÈS ces choses, Jésus se tenoit en Galilée; car il ne vouloit pas demeurer dans la Judée, parce que les Juifs cherchoient à le faire mourir.

ALors des Pharisiens et quelques Scribes, qui étoient venus de Jérusalem, s'assemblèrent vers *Jésus*.

2. Et voyant que quelques-uns de ses Disciples prenoient leur repas avec des mains souillées, c'est-à-dire, qui n'avoient pas été lavées, ils les en blâmoient.

3. Car les Pharisiens et tous les Juifs ne mangent point sans se laver les mains jusqu'au coude, gardant en cela la tradition des anciens;

in their synagogues: Mt. 10.

18 And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles.

23 But when they persecute you in this city, flee ye into another:

26 Fear them not, therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known.

27 What I tell you in darkness, *that* speak ye in light: and what ye hear in the ear, *that* preach ye upon the housetops.

28 And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

29 Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father.

30 But the very hairs of your head are all numbered.

31 Fear ye not, therefore, ye are of more value than many sparrows.

12 And they went out, and preached that men should repent. Mk. 6.

30 And the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught.

AFTER these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him. J. 7.

THEN came together unto him, the Pharisees, and certain of the scribes, which came from Jerusalem. Mk. 7

2 And when they saw some of his disciples eat bread with defiled (that is to say, with unwashen) hands, they found fault.

3 For the Pharisees, and all the Jews, except they wash *their* hands oft, eat not, holding the tradition of the elders.

* 4 Καὶ ἀπὸ ἀγορᾶς, ἐὰν μὴ βαπτίσωνται, οὐκ ἐσθίουσι· καὶ ἄλλα πολλά ἐστιν, ἃ ἔ παρέλαβον κρατεῖν, ‡ βαπτισμοὺς † ποτηρίων καὶ ‡ ξεσῶν καὶ ‡ χαλκίων καὶ † κλινῶν.)

4 Et à foro, si non baptizentur, non comedunt: & alia multa sunt, quæ assumpserunt tenere, lotiones poculorum & sextariorum, & æramentorum & lectorum.

5 Ἔπειτα ἐπερωτῶσιν αὐτὸν οἱ Φαρισαῖοι καὶ οἱ Γραμματεῖς· Διατί οἱ μαθηταί σου οὐ περιπατοῦσι κατὰ τὴν παράδοσιν τῶν πρεσβυτέρων, ἀλλὰ κοιναῖς χερσὶν ἐσθίουσι τὸν ἄρτον;

5 Deinde interrogant eum Pharisæi & Scribæ: Quare discipuli tui non ambulant juxta traditionem seniorum, sed illotis manibus manducant panem?

14 Καὶ προσκαλεσάμενος πάντα τὸν ὄχλον, ἔλεγεν αὐτοῖς· Ἀκούετέ μου πάντες καὶ συνίετε.

14 Et advocans omnem turbam, dicebat illis: Audite me omnes, & intelligite:

15 Οὐδέν ἐστιν ἔξωθεν τοῦ ἀνθρώπου εἰσπορευόμενον εἰς αὐτόν, ὃ δύναται αὐτὸν κοινῶσαι· ἀλλὰ τὰ ἐκπορευόμενα ἀπ' αὐτοῦ, ἐκεῖνά ἐστι τὰ κοινοῦντα τὸν ἄνθρωπον.

15 Nihil est extra hominem introiens in eum, quod possit eum communicare: sed exeuntia ab eo, illa sunt communicantia hominem.

16 Εἴ τις ἔχει ὦτα ἀκούειν, ἀκουέτω.

16 Si quis habet aures ad audiendum, audiat.

17 Καὶ ὅτε εἰσῆλθεν εἰς οἶκον ἀπὸ τοῦ ὄχλου, ἐπηρώτων αὐτὸν οἱ μαθηταὶ αὐτοῦ περὶ τῆς παραβολῆς.

17 Et quum introisset in domum à turba, interrogabant eum discipuli ejus de parabola.

18 Καὶ λέγει αὐτοῖς· Οὕτω καὶ ὑμεῖς ἀσύνετοί ἐστε; οὐ νοεῖτε ὅτι πᾶν τὸ ἔξωθεν εἰσπορευόμενον εἰς τὸν ἄνθρωπον, οὐ δύναται αὐτὸν κοινῶσαι;

18 Et ait illis: Sic & vos imprudentes estis? Non consideratis, quia omne extrinsecùs introiens in hominem, non potest eum communicare?

19 Ὅτι οὐκ εἰσπορεύεται αὐτοῦ εἰς τὴν καρδίαν, ἀλλ' εἰς τὴν κοιλίαν· καὶ εἰς τὸν ‡ ἀφεδρῶνα ‡ ἐκπορεύεται, καθαρίζον πάντα τὰ βρώματα.

19 Quia non intrat ejus in cor, sed in ventrem, & in secessum exit: purgans omnes escas.

20 Ἔλεγε δὲ, ὅτι τὸ ἐκ τοῦ ἀνθρώπου ἐκπορευόμενον, ἐκεῖνο κοινοῖ τὸν ἄνθρωπον.

20 Dicebat autem, quod ex homine egressum, illud communicat hominem.

21 Ἔσωθεν γὰρ ἐκ τῆς καρδίας τῶν ἀνθρώπων οἱ διαλογισμοὶ οἱ κακοὶ ἐκπορεύονται, μοιχεῖαι, πορνεῖαι, φόνοι,

21 Intus enim, de corde hominum ratiocinationes malæ egrediuntur, adulteria, fornicationes, cædes,

22 ‡ Κλοπαὶ, ‡ πλεονεξίαι, ‡ πονηρίαι, † δόλος, ‡ ἀσέλγεια, ὀφθαλμὸς πονηρὸς, † βλασφημία, ‡ ὑπερηφανία, ‡ ἀφροσύνη.

22 Furta, avaritiæ, malitiæ, dolus, lasciviâ, oculus malus, blasphemia, superbia, amentia.

23 Πάντα ταῦτα τὰ πονηρὰ ἔσωθεν ἐκπορεύεται, καὶ κοινοῖ τὸν ἄνθρωπον.

23 Omnia hæc mala ab intus egrediuntur, & communicant hominem.

* 24 Καὶ ἐκεῖθεν ἀναστὰς ἀπῆλθεν εἰς τὰ † μεθόρια Τύρου καὶ Σιδῶνος· καὶ εἰσελθὼν εἰς τὴν οἰκίαν, οὐδένα ἤθελε γνῶναι· καὶ οὐκ ἠδυνήθη † λαθεῖν.

24 Et inde surgens, abiit in confinia Tyri & Sidonis: & ingressus in domum, neminem voluit scire, & non potuit latere.

4. Et lorsqu'ils reviennent des places publiques, ils ne mangent point non plus sans s'être lavés. Il y a aussi beaucoup d'autres choses qu'ils ont reçues pour les observer, comme de laver les coupes, les pots, les vaisseaux d'airain, et les lits.

5. Là-dessus les Pharisiens et les Scribes lui demandèrent : D'où vient que tes Disciples ne suivent pas la tradition des anciens, et qu'ils prennent leur repas sans se laver les mains ?

14. Alors ayant appelé toute la multitude, il leur dit : Ecoutez-moi tous, et comprenez-ceci :

15. Rien de ce qui est hors de l'homme, et qui entre dans lui, ne le peut souiller ; mais ce qui sort de lui, voilà ce qui souille l'homme.

16. Si quelqu'un a des oreilles pour entendre, qu'il entende.

17. Quand il fut entré dans la maison, *après s'être retiré* d'avec la multitude, ses Disciples l'interrogèrent sur cette parabole.

18. Et il leur dit : Etes-vous aussi sans intelligence ? Ne comprenez-vous pas, que rien de ce qui entre de dehors dans l'homme ne le peut souiller ?

19. Parce que cela n'entre pas dans son cœur, mais qu'il va au ventre ; et qu'il sort aux lieux secrets, avec tout ce que les alimens ont d'impur ?

20. Il leur disoit donc : Ce qui sort de l'homme, c'est ce qui souille l'homme.

21. Car du dedans du cœur des hommes, sortent les mauvaises pensées, les adultères, les fornications, les meurtres.

22. Les larcins, les mauvais moyens, pour avoir le bien d'autrui, les méchancetés, la fraude, l'impudicité, l'œil envieux, la médisance, la fierté, la folie.

23. Tous ces vices sortent du dedans, et souillent l'homme.

24. Puis étant parti de là, il s'en alla aux frontières de Tyr et de Sidon ; et étant entré dans une maison, il ne vouloit pas que personne le sût ; mais il ne put être caché.

4 And *when they come* from the market, except they wash, they eat not. And many other things there be, which they have received to hold, *as* the washing of cups, and pots, and of brasen vessels, and tables. Mk. 7

5 Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands?

14 And, when he had called all the people *unto him*, he said unto them, Hearken unto me every one *of you*, and understand:

15 There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man.

16 If any man have ears to hear, let him hear.

17 And, when he was entered into the house from the people, his disciples asked him concerning the parable.

18 And he saith unto them, Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, *it* cannot defile him;

19 Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats?

20 And he said, That which cometh out of the man, that defileth the man.

21 For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders,

22 Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness:

23 All these evil things come from within, and defile the man.

24 And from thence he arose, and went into the borders of Tyre and Sidon, and entered into an house, and would have no man know *it*: but he could not be hid.

1 Ἐν ἐκείνῃ τῇ ὥρᾳ προσῆλθον οἱ μαθηταὶ τῷ Ἰησοῦ, λέγοντες· Τίς ἄρα μείζων ἐστὶν ἐν τῇ βασιλείᾳ τῶν οὐρανῶν;

2 Καὶ προσκαλεσάμενος ὁ Ἰησοῦς παιδίον, ἔστησεν αὐτὸ ἐν μέσῳ αὐτῶν,

3 Καὶ εἶπεν· Ἀμὴν λέγω ὑμῖν, ἐὰν μὴ στραφῆτε, καὶ γένησθε ὡς τὰ παιδία, οὐ μὴ εἰσέλθητε εἰς τὴν βασιλείαν τῶν οὐρανῶν.

4 Ὅστις οὖν ταπεινώσει ἑαυτὸν ὡς τὸ παιδίον τοῦτο, οὗτός ἐστιν ὁ μείζων ἐν τῇ βασιλείᾳ τῶν οὐρανῶν.

7 Οὐαὶ τῷ κόσμῳ ἀπὸ τῶν σκανδάλων· ἀνάγκη γάρ ἐστιν ἐλθεῖν τὰ σκάνδαλα· πλὴν οὐαὶ τῷ ἀνθρώπῳ ἐκείνῳ, δι' οὗ τὸ σκάνδαλον ἔρχεται.

8 Εἰ δὲ ἡ χείρ σου, ἢ ὁ πούς σου σκανδαλίζει σε, ἔκκοψον αὐτὰ, καὶ βάλε ἀπὸ σοῦ· καλόν σοί ἐστιν εἰσελθεῖν εἰς τὴν ζωὴν χωλὸν, ἢ κυλλὸν, ἢ δύο χεῖρας ἢ δύο πόδας ἔχοντα, βληθῆναι εἰς τὸ πῦρ τὸ αἰώνιον.

9 Καὶ εἰ ὁ ὀφθαλμός σου σκανδαλίζει σε, ἔξελε αὐτὸν, καὶ βάλε ἀπὸ σοῦ· καλόν σοί ἐστι μονόφθαλμον εἰς τὴν ζωὴν εἰσελθεῖν, ἢ δύο ὀφθαλμοὺς ἔχοντα βληθῆναι εἰς τὴν γέενναν τοῦ πυρός.

12 Τί ὑμῖν δοκεῖ; ἐὰν γένηταί τινι ἀνθρώπῳ ἑκατὸν πρόβατα, καὶ πλανηθῇ ἓν ἐξ αὐτῶν· οὐχὶ ἀφεὶς τὰ ἐνενηκονταεννέα, ἐπὶ τὰ ὄρη πορευθεὶς, ζητεῖ τὸ πλανώμενον;

13 Καὶ ἐὰν γένηται εὑρεῖν αὐτὸ, ἀμὴν λέγω ὑμῖν, ὅτι χαίρει ἐπ' αὐτῷ μᾶλλον, ἢ ἐπὶ τοῖς ἐνενηκονταεννέα, τοῖς μὴ πεπλανημένοις.

14 Οὕτως οὐκ ἔστι θέλημα ἔμπροσθεν τοῦ πατρὸς ὑμῶν, τοῦ ἐν οὐρανοῖς, ἵνα ἀπόληται εἷς τῶν μικρῶν τούτων.

15 Ἐὰν δὲ ἁμαρτήσῃ εἰς σὲ ὁ ἀδελφός σου, ὕπαγε, καὶ ἔλεγξον αὐτὸν μεταξὺ σοῦ καὶ αὐτοῦ μόνου· ἐάν σου ἀκούσῃ, ἐκέρδησας τὸν ἀδελφόν σου.

CAPUT XVIII.

1 IN illa hora accesserunt discipuli Jesu, dicentes: Quisnam major est in regno cælorum?

2 Et advocans Jesus puerulum, statuit eum in medio eorum.

3 Et dixit: Amen dico vobis, si non conversi fueritis, & efficiamini sicut pueruli, nequaquam intrabitis in regnum cælorum.

4 Quicumque ergo humiliaverit seipsum ut puerulus iste, hic est major in regno cælorum.

7 Væ mundo à scandalis: Necesse enim est venire scandala: verumtamen væ homini illi, per quem scandalum venit.

8 Si autem manus tua, vel pes tuus scandalizat te, abscinde ea, & jace abs te: pulchrum tibi est ingredi ad vitam claudum vel mancum, quam duas manus vel duos pedes habentem, jaci in ignem æternum.

9 Et si oculus tuus scandalizat te, erue eum, & jace abs te; pulchrum tibi est unoculum in vitam intrare, quam duos oculos habentem jaci in gehennam ignis.

12 Quid vobis videtur? si fuerint alicui homini centum oves, & erraverit una ex eis: nonne relinquens nonaginta novem, in montes vadens quærit errantem?

13 Et si fiat invenire eam, amen dico vobis, quia gaudet super ea magis, quam super nonaginta novem non aberrantibus.

14 Sic non est voluntas antè Patrem vestrum qui in cælis, ut pereat unus parvulorum horum.

15 Si autem peccaverit in te frater tuus, vade, & corripe eum inter te & ipsum solum: Si te audierit, lucratus es fratrem tuum.

EN cette même heure-là, les Disciples vinrent à Jésus, et lui dirent : Qui est le plus grand dans le Royaume des cieux?

2. Et Jésus ayant fait venir un enfant, le mit au milieu d'eux,

3. Et dit : Je vous le dis en vérité, que si vous n'êtes changés, et si vous ne devenez comme des enfans, vous n'entrerez point dans le Royaume des cieux.

4. C'est pourquoi, quiconque s'humiliera soi-même, comme cet enfant, celui-là est le plus grand dans le Royaume des cieux.

7. Malheur au monde à cause des scandales; car il est nécessaire qu'il arrive des scandales; mais malheur à l'homme par qui le scandale arrive!

8. Que si ta main ou ton pied te fait tomber *dans le péché*, coupe-les, et jette-les loin de toi; car il vaut mieux que tu entres boiteux ou manchot dans la vie, que d'avoir deux pieds ou deux mains, et d'être jeté dans le feu éternel.

9. Et si ton œil te fait tomber *dans le péché*, arrache-le, et jette-le loin de toi; car il vaut mieux que tu entres dans la vie n'ayant qu'un œil, que d'avoir deux yeux, et d'être jeté dans la géhenne du feu.

12. Que vous en semble? Si un homme a cent brebis, et qu'il y en ait une égarée, ne laisse-t-il pas les quatre-vingt-dix-neuf, pour s'en aller par les montagnes chercher celle qui s'est égarée?

13. Et s'il arrive qu'il la trouve, je vous dis en vérité, qu'il en a plus de joie, que des quatre-vingt-dix-neuf qui ne sont point égarées.

14. Ainsi la volonté de votre Père qui *est* aux cieux, n'est pas qu'aucun de ces petits périsse.

15. Si ton frère a péché contre toi, va, et reprends-le entre toi et lui seul; s'il t'écoute, tu auras gagné ton frère.

AT the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?

2 And Jesus called a little child unto him, and set him in the midst of them,

3 And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.

4 Whosoever, therefore, shall humble himself as this little child, the same is greatest in the kingdom of heaven.

7 Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!

8 Wherefore, if thy hand or thy foot offend thee, cut them off, and cast *them* from thee: it is better for thee to enter into life halt or maimed, rather than having two hands, or two feet, to be cast into everlasting fire

9 And if thine eye offend thee, pluck it out, and cast *it* from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell-fire.

12 How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?

13 And if so be that he find it, verily I say unto you, He rejoiceth more of that *sheep*, than of the ninety and nine which went not astray.

14 Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

15 Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee,

16 Ἐὰν δὲ μὴ ἀκούσῃ, παράλαβε μετὰ σοῦ ἔτι ἕνα ἢ δύο· ἵνα ἐπὶ στόματος δύο μαρτύρων ἢ τριῶν σταθῇ πᾶν ῥῆμα.

* 17 Ἐὰν δὲ παρακούσῃ αὐτῶν, εἰπὲ τῇ ἐκκλησίᾳ· ἐὰν δὲ καὶ τῆς ‡ ἐκκλησίας ‡ παρακούσῃ, ἔστω σοι ὥσπερ ὁ ἐθνικὸς καὶ ὁ τελώνης.

21 Τότε προσελθὼν αὐτῷ ὁ Πέτρος, εἶπεν· Κύριε, ποσάκις ἁμαρτήσει εἰς ἐμὲ ὁ ἀδελφός μου, καὶ ἀφήσω αὐτῷ; ἕως ἑπτάκις;

* 22 Λέγει αὐτῷ ὁ Ἰησοῦς· Οὐ λέγω σοι, ἕως ‡ ἑπτάκις, ἀλλ' ἕως † ἑβδομηκοντάκις ‡ ἑπτά.

23 Διὰ τοῦτο ὡμοιώθη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ, ὃς ἠθέλησε συνᾶραι λόγον μετὰ τῶν δούλων αὐτοῦ.

* 24 ‡ Ἀρξαμένου δὲ αὐτοῦ ‡ συναίρειν, προσηνέχθη αὐτῷ εἷς ‡ ὀφειλέτης ‡ μυρίων ‡ ταλάντων·

25 Μὴ ἐχοντι δὲ αὐτῷ ἀποδοῦναι, ἐκέλευσεν αὐτὸν ὁ κύριος αὐτοῦ πραθῆναι, καὶ τὴν γυναῖκα αὐτοῦ, καὶ τὰ τέκνα, καὶ πάντα ὅσα εἶχε, καὶ ἀποδοθῆναι.

26 Πεσὼν οὖν ὁ δοῦλος προσεκύνει αὐτῷ, λέγων· Κύριε, μακροθύμησον ἐπ' ἐμοί, καὶ πάντα σοὶ ἀποδώσω.

* 27 Σπλαγχνισθεὶς δὲ ὁ κύριος τοῦ δούλου ἐκείνου, ἀπέλυσεν αὐτὸν, καὶ τὸ † δάνειον ἀφῆκεν αὐτῷ.

28 Ἐξελθὼν δὲ ὁ δοῦλος ἐκεῖνος, εὗρεν ἕνα τῶν συνδούλων αὐτοῦ, ὃς ὤφειλεν αὐτῷ ἑκατὸν δηνάρια· καὶ κρατήσας αὐτὸν ἔπνιγε, λέγων· Ἀπόδος μοι, εἴ τι ὀφείλεις.

29 Πεσὼν οὖν ὁ σύνδουλος αὐτοῦ εἰς τοὺς πόδας αὐτοῦ, παρεκάλει αὐτὸν, λέγων· Μακροθύμησον ἐπ' ἐμοί, καὶ πάντα ἀποδώσω σοι.

30 Ὁ δὲ οὐκ ἤθελεν· ἀλλ' ἀπελθὼν, ἔβαλεν αὐτὸν εἰς φυλακὴν, ἕως οὗ ἀποδῷ τὸ ὀφειλόμενον.

16 Si autem non audierit, assume cum te adhuc unum vel duos: ut in ore duorum testium vel trium stet omne verbum.

17 Si autem neglexerit eos, dic ecclesiæ: si autem & ecclesiam neglexerit, sit tibi sicut ethnicus & publicanus.

21 Tunc accedens ad eum Petrus, dixit: Domine, quoties peccabit in me frater meus, & dimittam ei? usque septies?

22 Dicit illi Jesus: Non dico tibi, usque septies, sed usque septuagies septem.

23 Propter hoc assimilatum est regnum cælorum homini regi, qui voluit conferre rationem cum servis suis.

24 Incipiente verò ipso conferre, oblatus est ei unus debitor decies mille talentorum.

25 Non habente autem illo reddere, jussit eum dominus ejus venundari, & uxorem ejus, & filios, & omnia quæ habebat, & reddi.

26 Procidens autem servus adorabat eum, dicens: Domine, longanimis esto erga me, & omnia tibi reddam.

27 Commotus viscéribus autem dominus servi illius, absolvit eum, & mutuum dimisit ei.

28 Egressus autem servus ille, invenit unum consérvorum suorum, qui debebat ei centum denarios: & apprehendens eum suffocabat, dicens: Redde mihi quod debes.

29 Procidens ergo conservus ejus ad pedes ejus, rogabat eum, dicens: Longanimis esto in me, & omnia reddam tibi.

30 Ille autem noluit: sed abiens conjecit eum in custodiam, donec redderet debitum.

thou hast gained thy brother.
16 But if he will not hear *thee*, *then* take with thee one or two more, that in the mouth of two or three witnesses every word may be established.
17 And if he shall neglect to hear them, tell *it* unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.

16. Mais s'il ne t'écoute pas, prends avec toi encore une ou deux *personnes*, afin que tout soit confirmé sur la parole de deux ou de trois témoins.
17. Que s'il ne daigne pas les écouter, dis-le à l'Eglise; et s'il ne daigne pas écouter l'Eglise, regarde-le comme un païen et un péager.

21 Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?
22 Jesus saith unto him, I say not unto thee, Until seven times; but, Until seventy times seven.
23 Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants.
24 And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents.
25 But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.
26 The servant, therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all.
27 Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.
28 But the same servant went out, and found one of his fellow-servants, which owed him an hundred pence: and he laid hands on him, and took *him* by the throat, saying, Pay me that thou owest.
29 And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all.
30 And he would not: but went and cast him into prison, till he should pay the debt.

21. Alors Pierre s'étant approché, lui dit: Seigneur, combien de fois pardonnerai-je à mon frère, lorsqu'il m'aura offensé jusques à sept fois?
22. Jésus lui *répondit*: Je ne te dis pas jusques à sept fois, mais jusques à septante fois sept fois.
23. C'est pourquoi le Royaume des cieux est comparé à un Roi, qui voulut faire compte avec ses serviteurs:
24. Quand il eut commencé à compter, on lui en présenta un qui devoit dix mille talens;
25. Et parce qu'il n'avoit pas de quoi payer, son Maître commanda qu'il fût vendu, lui, sa femme et ses enfans, et tout ce qu'il avoit, afin que la dette fût payée.
26. Et ce serviteur se jetant à terre, le supplioit, en lui disant: Seigneur, aie patience envers moi, et je te paierai tout.
27. Alors le Maître de ce serviteur, ému de compassion, le laissa aller, et lui quitta la dette.
28. Mais ce serviteur étant sorti, rencontra un de ses compagnons de service qui lui devoit cent deniers; et l'ayant saisi, il l'étranglait, en lui disant: Paie-moi ce que tu me dois.
29. Et son compagnon de service se jetant à ses pieds, le supplioit, en lui disant: Aie patience envers moi, et je te paierai tout.
30. Mais il n'en voulut rien faire, et s'en étant allé, il le fit mettre en prison, jusqu'à ce qu'il eût payé la dette.

* 31 Ἰδόντες δὲ οἱ ‡ σύνδουλοι αὐτοῦ τὰ γενόμενα, ἐλυπήθησαν σφόδρα· καὶ ἐλθόντες † διεσάφησαν τῷ ‡ κυρίῳ αὐτῶν πάντα τὰ γενόμενα.

32 Τότε προσκαλεσάμενος αὐτὸν ὁ κύριος αὐτοῦ, λέγει αὐτῷ· δοῦλε πονηρέ, πᾶσαν τὴν ὀφειλὴν ἐκείνην ἀφῆκά σοι, ἐπεὶ παρεκάλεσάς με·

33 Οὐκ ἔδει καὶ σὲ ἐλεῆσαι τὸν σύνδουλόν σου, ὡς κἀγώ σε ἠλέησα;

* 34 Καὶ ὀργισθεὶς ὁ κύριος αὐτοῦ ‡ παρέδωκεν αὐτὸν τοῖς † βασανισταῖς, ἕως οὗ ἀποδῷ πᾶν τὸ ὀφειλόμενον αὐτῷ.

35 Οὕτω καὶ ὁ πατήρ μου ὁ ἐπουράνιος ποιήσει ὑμῖν, ἐὰν μὴ ἀφῆτε ἕκαστος τῷ ἀδελφῷ αὐτοῦ ἀπὸ τῶν καρδιῶν ὑμῶν τὰ παραπτώματα αὐτῶν. 19, † 5.

Κεφ. ι'. 10.

1 Μετὰ δὲ ταῦτα ἀνέδειξεν ὁ Κύριος καὶ ἑτέρους ἑβδομήκοντα, καὶ ἀπέστειλεν αὐτοὺς ἀνὰ δύο πρὸ προσώπου αὐτοῦ, εἰς πᾶσαν πόλιν καὶ τόπον οὗ ἔμελλεν αὐτὸς ἔρχεσθαι.

2 Ἔλεγεν οὖν πρὸς αὐτούς· Ὁ μὲν θερισμὸς πολύς, οἱ δὲ ἐργάται ὀλίγοι· δεήθητε οὖν τοῦ Κυρίου τοῦ θερισμοῦ, ὅπως ἐκβάλλῃ ἐργάτας εἰς τὸν θερισμὸν αὐτοῦ.

* 3 Ὑπάγετε· ἰδοὺ, ἐγὼ ἀποστέλλω ὑμᾶς ὡς † ἄρνας ἐν ‡ μέσῳ † λύκων.

4 Μὴ βαστάζετε βαλάντιον, μὴ πήραν, μηδὲ ὑποδήματα· καὶ μηδένα κατὰ τὴν ὁδὸν ἀσπάσησθε.

5 Εἰς ἣν δ' ἂν οἰκίαν εἰσέρχησθε, πρῶτον λέγετε· Εἰρήνη τῷ οἴκῳ τούτῳ.

6 Καὶ ἐὰν μὲν ᾖ ἐκεῖ ὁ υἱὸς εἰρήνης, ἐπαναπαύσεται ἐπ' αὐτὸν ἡ εἰρήνη ὑμῶν· εἰ δὲ μήγε, ἐφ' ὑμᾶς ἀνακάμψει.

7 Ἐν αὐτῇ δὲ τῇ οἰκίᾳ μένετε, ἐσθίοντες καὶ πίνοντες τὰ παρ' αὐτῶν· ἄξιος γὰρ ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ ἐστι. Μὴ μεταβαίνετε ἐξ οἰκίας εἰς οἰκίαν.

8 Καὶ εἰς ἣν δ' ἂν πόλιν εἰσέρχησθε, καὶ δέχωνται ὑμᾶς, ἐσθίετε τὰ παρατιθέμενα ὑμῖν.

31 Videntes autem conservi ejus facta, contristati sunt valde: & venientes declaraverunt domino suo omnia facta.

32 Tunc advocans illum dominus suus dicit illi: Serve nequam, omne debitum illud dimisi tibi, quoniam advocasti me.

33 Nonne oportuit & te misereri conservi tui, sicut & ego tui misertus sum?

34 Et iratus dominus ejus tradidit eum tortoribus, quoad usque redderet universum debitum ei.

35 Sic & Pater meus cœlestis faciet vobis, si non remiseritis unusquisque fratri suo de cordibus vestris lapsus eorum.

CAPUT X.

1 POST autem hæc designavit Dominus & alios septuaginta, & misit illos per binos ante faciem suam, in omnem civitatem & locum quò futurus erat ipse venire.

2 Dicebat igitur ad illos: Ipsa quidem messis multa, at operarii pauci: rogate ergo dominum messis, ut emittat operarios in messem suam.

3 Ite, ecce ego mitto vos sicut agnos in medio luporum.

4 Ne portate marsupium, non peram, neque calceamenta: & neminem per viam saluta veritis.

5 In quamcunque domum intraveritis, primum dicite: Pax domui huic.

6 Et si quidem fuerit ibi filius pacis, requiescet super illum pax vestra: si vero non, ad vos revertetur.

7 In eadem autem domo manete, edentes & bibentes quæ apud illos: dignus enim operarius mercede sua est, ne transite de domo in domum.

8 Et in quamcumque civitatem intraveritis, & susceperint vos, manducate apposita vobis.

31. Ses autres compagnons de service voyant ce qui s'étoit passé, en furent fort indignés, et ils vinrent rapporter à leur Maître tout ce qui étoit arrivé.

32. Alors son Maître le fit venir, et lui dit : Méchant serviteur, je t'avois quitté toute cette dette, parce que tu m'en avois prié ;

33. Ne te falloit-il pas aussi avoir pitié de ton compagnon de service, comme j'avois eu pitié de toi ?

34. Et son Maître étant irrité, le livra aux sergens, jusqu'à ce qu'il lui eût payé tout ce qu'il lui devoit.

35. C'est ainsi que vous fera mon Père céleste, si vous ne pardonnez pas chacun de vous, de *tout* son cœur, à son frère ses fautes.

Après cela, le Seigneur établit encore soixante et dix autres *Disciples* ; et il les envoya deux à deux devant lui, dans toutes les villes et dans tous les lieux où lui-même devoit aller.

2. Et il leur disoit : La moisson est grande, mais *il y a* peu d'ouvriers ; priez donc le Maître de la moisson d'envoyer des ouvriers dans sa moisson.

3. Allez, je vous envoie comme des agneaux au milieu des loups.

4. Ne portez ni bourse, ni sac, ni souliers ; et ne saluez personne en chemin.

5. Et dans quelque maison que vous entriez, dites en entrant : La paix *soit* sur cette maison.

6. S'il y a là quelque enfant de paix ; votre paix reposera sur lui ; sinon elle retournera à vous.

7. Et demeurez dans cette maison-là, mangeant et buvant de ce qu'on vous donnera, car l'ouvrier est digne de son salaire. Ne passez point d'une maison à une autre.

8. De même, dans quelque ville que vous entriez, si on vous y reçoit, mangez de ce qu'on vous présentera.

31 So when his fellow-servants saw what was done, they were very sorry, and came and told unto their lord all that was done. Mt. 18.

32 Then his lord, after that he had called him, said unto him, O thou wicked servant! I forgave thee all that debt, because thou desiredst me:

33 Shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee?

34 And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.

35 So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

AFTER these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come. L. 10.

2 Therefore said he unto them, The harvest truly *is* great, but the labourers *are* few: pray ye therefore the lord of the harvest, that he would send forth labourers into his harvest.

3 Go your ways: behold, I send you forth as lambs among wolves.

4 Carry neither purse, nor scrip, nor shoes: and salute no man by the way.

5 And into whatsoever house ye enter, first say, Peace *be* to this house.

6 And if the Son of Peace be there, your peace shall rest upon it: if not, it shall turn to you again.

7 And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house.

8 And into whatsoever city ye enter, and they receive you, eat such things as are set before you;

10 Εἰς ἣν δ' ἂν πόλιν εἰσέρχησθε, καὶ μὴ δέχωνται ὑμᾶς, ἐξελθόντες εἰς τὰς πλατείας αὐτῆς, εἴπατε·

* 11 Καὶ τὸν ‡ κονιορτὸν τὸν ‡ κολληθέντα ἡμῖν ἐκ τῆς πόλεως ὑμῶν, ‡ ἀπομασσόμεθα ὑμῖν πλὴν τοῦτο γινώσκετε, ὅτι ἤγγικεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ Θεοῦ.

12 Λέγω δὲ ὑμῖν, ὅτι Σοδόμοις ἐν τῇ ἡμέρᾳ ἐκείνῃ ἀνεκτότερον ἔσται, ἢ τῇ πόλει ἐκείνῃ.

* 2 Ἦν δὲ ἐγγὺς ἡ ἑορτὴ τῶν Ἰουδαίων, ἡ † σκηνοπηγία.

3 Εἶπον οὖν πρὸς αὐτὸν οἱ ἀδελφοὶ αὐτοῦ· Μετάβηθι ἐνθένδε, καὶ ὕπαγε εἰς τὴν Ἰουδαίαν, ἵνα καὶ οἱ μαθηταί σου θεωρήσωσι τὰ ἔργα σου ἃ ποιεῖς·

4 Οὐδεὶς γὰρ ἐν κρυπτῷ τι ποιεῖ, καὶ ζητεῖ αὐτὸς ἐν παῤῥησίᾳ εἶναι. εἰ ταῦτα ποιεῖς, φανέρωσον σεαυτὸν τῷ κόσμῳ.

5 Οὐδὲ γὰρ οἱ ἀδελφοὶ αὐτοῦ ἐπίστευον εἰς αὐτόν.

6 Λέγει οὖν αὐτοῖς ὁ Ἰησοῦς· Ὁ καιρὸς ὁ ἐμὸς οὔπω πάρεστιν· ὁ δὲ καιρὸς ὁ ὑμέτερος πάντοτέ ἐστιν ἕτοιμος.

7 Οὐ δύναται ὁ κόσμος μισεῖν ὑμᾶς· ἐμὲ δὲ μισεῖ, ὅτι ἐγὼ μαρτυρῶ περὶ αὐτοῦ, ὅτι τὰ ἔργα αὐτοῦ πονηρά ἐστιν.

8 Ὑμεῖς ἀνάβητε εἰς τὴν ἑορτὴν ταύτην· ἐγὼ οὔπω ἀναβαίνω εἰς τὴν ἑορτὴν ταύτην, ὅτι ὁ καιρὸς ὁ ἐμὸς οὔπω πεπλήρωται.

9 Ταῦτα δὲ εἰπὼν αὐτοῖς, ἔμεινεν ἐν τῇ Γαλιλαίᾳ.

10 Ὡς δὲ ἀνέβησαν οἱ ἀδελφοὶ αὐτοῦ, τότε καὶ αὐτὸς ἀνέβη εἰς τὴν ἑορτήν, οὐ φανερῶς, ἀλλ' ὡς ἐν κρυπτῷ.

11 Οἱ οὖν Ἰουδαῖοι ἐζήτουν αὐτὸν ἐν τῇ ἑορτῇ, καὶ ἔλεγον· Ποῦ ἐστιν ἐκεῖνος;

12 Καὶ γογγυσμὸς πολὺς περὶ αὐτοῦ ἦν ἐν τοῖς ὄχλοις. οἱ μὲν ἔλεγον, ὅτι ἀγαθός ἐστιν. ἄλλοι δὲ ἔλεγον, Οὔ· ἀλλὰ πλανᾷ τὸν ὄχλον.

13 Οὐδεὶς μέντοι παῤῥησίᾳ ἐλάλει περὶ αὐτοῦ, διὰ τὸν φόβον τῶν Ἰουδαίων.

* [illegible]

* 14 Ἤδη δὲ τῆς ‡ ἑορτῆς † μεσούσης, ἀνέβη ὁ Ἰησοῦς εἰς τὸ ἱερὸν, καὶ ‡ ἐδίδασκε.

15 Καὶ ἐθαύμαζον οἱ Ἰουδαῖοι, λέγοντες· Πῶς οὗτος γράμματα οἶδε, μὴ μεμαθηκώς;

16 Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς

10 In quamcumque autem civitatem intraveritis, & non fuscepterint vos, exeuntes in plateas ejus, dicite:

11 Etiam pulverem adhærentem nobis de civitate vestra, abstergimus vobis: tamen hoc scitote, quia appropinquavit super vos regnum Dei.

12 Dico autem vobis, quia Sodomis in die illa remissius erit, quam civitati illi.

2 Erat autem prope festum Judæorum, Scenopegia.

3 Dixerunt igitur ad eum fratres ejus: Transi hinc, & vade in Judæam, ut & discipuli tui videant opera tua quæ facis.

4 Nemo quippe in occulto quid facit, & quærit ipse in manifesto esse. si hæc facis, manifesta teipsum mundo.

5 Neque enim fratres ejus credebant in eum.

6 Dicit ergo eis Jesus: Tempus meum nondum adest: at tempus vestrum semper est paratum.

7 Non potest mundus odisse vos, me autem odit, quia ego testor de illo, quia opera ejus mala sunt.

8 Vos ascendite ad festum hoc: ego nondum ascendo ad festum istud, quia tempus meum nondum impletum est.

9 Hæc autem dicens eis, mansit in Galilæa.

10 Ut autem ascenderunt fratres ejus, tunc & ipse ascendit ad festum, non manifestè, sed quasi in occulto.

11 Ipsi ergo Judæi quærebant eum in festo, & dicebant: Ubi est ille?

12 Et murmur multum de eo erat in turbis. hi quidem dicebant, Quia bonus est. alii dicebant, Non: sed seducit turbam.

13 Nemo tamen palam loquebatur de illo, propter metum Judæorum.

14 Jam autem festo mediante, ascendit Jesus in templum, & docebat.

15 Et mirabantur Judæi, dicentes: Quomodo hic literas scit, non doctus?

16 Respondit ergo eis Jesus.

10. Mais dans quelque ville que vous entriez, si on ne vous y reçoit pas, sortez dans les rues, et dites :

11. Nous secouons contre vous la poussière qui s'est attachée à nous dans votre ville ; sachez pourtant que le Règne de Dieu s'est approché de vous.

12. Je vous dis qu'en ce jour-là ceux de Sodome seront traités moins rigoureusement que cette ville-là.

2. Or, la fête des Juifs, *appellée* des Tabernacles, approchoit.

3. Et ses frères lui dirent : Pars d'ici, et t'en va en Judée, afin que tes Disciples voient aussi les œuvres que tu fais.

4. Car personne ne fait rien en cachette, quand il veut agir franchement. Puisque tu fais ces choses, montre-toi toi-même au monde.

5. Car ses frères même ne croyoient pas en lui.

6. Jésus leur dit : Mon tems n'est pas encore venu ; mais le tems est toujours propre pour vous.

7. Le monde ne vous peut haïr ; mais il me hait, parce que je rends ce témoignage contre lui, que ses œuvres sont mauvaises.

8. Pour vous, montez à cette fête : Pour moi, je n'y monte pas encore, parce que mon tems n'est pas encore venu.

9. Et leur ayant dit cela, il demeura en Galilée.

10. Mais lorsque ses frères furent partis, il monta aussi à la fête, non pas publiquement, mais comme en cachette.

11. Les Juifs donc le cherchoient pendant la fête, et disoient : Où est-il ?

12. Et on tenoit plusieurs discours de lui parmi le peuple. Les uns disoient : C'est un homme de bien ; et les autres disoient : Non, mais il séduit le peuple.

13. Toutefois personne ne parloit librement de lui, à cause de la crainte *qu'on avoit* des Juifs.

14. Comme on étoit déjà au milieu de la fête, Jésus monta au Temple, et il y enseignoit.

15. Et les Juifs étoient étonnés, et disoient : Comment cet homme sait-il les Ecritures, ne les ayant point apprises ?

16. Jésus leur répondit

10 But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, L. 10.

11 Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding, be ye sure of this, that the kingdom of God is come nigh unto you.

12 But I say unto you, That it shall be more tolerable in that day for Sodom, than for that city.

2 Now the Jews' feast of tabernacles was at hand. J. 7.

3 His brethren, therefore, said unto him, Depart hence, and go into Judea, that thy disciples also may see the works that thou doest.

4 For *there is* no man *that* doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, shew thyself to the world.

5 For neither did his brethren believe in him.

6 Then Jesus said unto them, My time is not yet come: but your time is alway ready.

7 The world cannot hate you: but me it hateth, because I testify of it, that the works thereof are evil.

8 Go ye up unto this feast: I go not up yet unto this feast; for my time is not yet full come.

9 When he had said these words unto them, he abode *still* in Galilee.

10 But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret.

11 Then the Jews sought him at the feast, and said, Where is he?

12 And there was much murmuring among the people concerning him: for some said, He is a good man: others said, Nay; but he deceiveth the people.

13 Howbeit no man spake openly of him for fear of the Jews.

14 Now, about the midst of the feast, Jesus went up into the temple, and taught.

15 And the Jews marvelled, saying, How knoweth this man letters, having never learned?

16 Jesus answered them, and said,

19 Οὐ Μωσῆς δέδωκεν ὑμῖν τὸν νόμον, καὶ οὐδεὶς ἐξ ὑμῶν ποιεῖ τὸν νόμον; τί με ζητεῖτε ἀποκτεῖναι;

20 Ἀπεκρίθη ὁ ὄχλος· καὶ εἶπε· Δαιμόνιον ἔχεις· τίς σε ζητεῖ ἀποκτεῖναι;

21 Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς· Ἓν ἔργον ἐποίησα, καὶ πάντες θαυμάζετε.

22 Διὰ τοῦτο Μωσῆς δέδωκεν ὑμῖν τὴν περιτομήν, (οὐχ ὅτι ἐκ τοῦ Μωσέως ἐστὶν ἀλλ' ἐκ τῶν πατέρων) καὶ ἐν σαββάτῳ περιτέμνετε ἄνθρωπον.

* 23 Εἰ περιτομὴν λαμβάνει ἄνθρωπος ἐν σαββάτῳ, ἵνα μὴ λυθῇ ὁ νόμος Μωσέως, ἐμοὶ † χολᾶτε, ὅτι ὅλον ἄνθρωπον ὑγιῆ ἐποίησα ἐν σαββάτῳ;

24 Μὴ κρίνετε κατ' ὄψιν, ἀλλὰ τὴν δικαίαν κρίσιν κρίνατε.

25 Ἔλεγον οὖν τινες ἐκ τῶν Ἱεροσολυμιτῶν· Οὐχ οὗτός ἐστιν, ὃν ζητοῦσιν ἀποκτεῖναι;

26 Καὶ ἴδε, παρρησίᾳ λαλεῖ, καὶ οὐδὲν αὐτῷ λέγουσι· μήποτε ἀληθῶς ἔγνωσαν οἱ ἄρχοντες ὅτι οὗτός ἐστιν ἀληθῶς ὁ Χριστός;

32 Ἤκουσαν οἱ φαρισαῖοι τοῦ ὄχλου γογγύζοντος περὶ αὐτοῦ ταῦτα· καὶ ἀπέστειλαν οἱ φαρισαῖοι καὶ οἱ ἀρχιερεῖς ὑπηρέτας, ἵνα πιάσωσιν αὐτόν.

43 Σχίσμα οὖν ἐν τῷ ὄχλῳ ἐγένετο δι' αὐτόν.

44 Τινὲς δὲ ἤθελον ἐξ αὐτῶν πιάσαι αὐτόν· ἀλλ' οὐδεὶς ἐπέβαλεν ἐπ' αὐτὸν τὰς χεῖρας.

45 Ἦλθον οὖν οἱ ὑπηρέται πρὸς τοὺς ἀρχιερεῖς καὶ φαρισαίους· καὶ εἶπον αὐτοῖς ἐκεῖνοι· Διὰ τί οὐκ ἠγάγετε αὐτόν;

46 Ἀπεκρίθησαν οἱ ὑπηρέται· Οὐδέποτε οὕτως ἐλάλησεν ἄνθρωπος, ὡς οὗτος ὁ ἄνθρωπος.

47 Ἀπεκρίθησαν οὖν αὐτοῖς οἱ φαρισαῖοι· Μὴ καὶ ὑμεῖς πεπλάνησθε;

48 Μή τις ἐκ τῶν ἀρχόντων ἐπίστευσεν εἰς αὐτὸν, ἢ ἐκ τῶν φαρισαίων;

49 Ἀλλ' ὁ ὄχλος οὗτος ὁ μὴ γινώσκων τὸν νόμον, ἐπικατάρατοί εἰσι.

19 Non Moſes dedit vobis legem, & nemo ex vobis facit legem? Quid me quæritis interficere?

20 Reſpondit turba & dixit: Dæmonium habes: quis te quærit interficere?

21 Reſpondit Jeſus, & dixit eis: Unum opus feci, & omnes miramini.

22 Propter hoc Moſes dedit vobis circumciſionem, (non quia ex Moſe eſt, ſed ex patribus) & in ſabbato circumciditis hominem.

23 Si circumciſionem accipit homo in ſabbato, ut non ſolvatur lex Moſi, Mihi indignamini quia totum hominem ſanum feci in ſabbato?

24 Ne judicate ſecundum ſpeciem, ſed juſtum judicium judicate.

25 Dicebant ergo quidam ex Hieroſolymitanis: Nonne hic eſt quem quærunt interficere?

26 Et ecce palam loquitur, & nihil ei dicunt: numquid vere cognoverunt principes, quia hic eſt vere Chriſtus?

32 Audierunt Phariſæi turbam murmurantem de illo hæc: & miſerunt Phariſæi & principes Sacerdotum miniſtros, ut apprehenderent eum.

43 Diſſenſio itaque in turba facta eſt propter eum.

44 Quidam autem volebant ex ipſis apprehendere eum: ſed nemo immiſit ſuper eum manus.

45 Venerunt ergo miniſtri ad Pontifices & Phariſæos: & dixerunt eis illi: Quare non adduxiſtis illum?

46 Reſponderunt miniſtri: Nunquam ſic loquutus eſt homo, ſicut hic homo.

47 Reſpoderunt ergo eis Phariſæi: Numquid & vos ſeducti eſtis?

48 Numquid aliquis ex principibus credidit in eum, aut ex Phariſæis?

49 Sed turba hæc non noſcens legem, maledicti ſunt.

19. Moyse ne vous a-t-il pas donné la Loi ? et néanmoins aucun de vous n'observe la Loi. Pourquoi cherchez-vous à me faire mourir ?

20. Le peuple lui répondit : Tu es possédé du Démon : Qui est-ce qui cherche à te faire mourir ?

21. Jésus répondit, et leur dit : J'ai fait une œuvre, et vous en êtes tous étonnés.

22. Moyse vous a ordonné la circoncision (non pas qu'elle vienne de Moyse, mais *elle vient* des Pères), et vous circoncisez un homme au jour du Sabbat.

23. Si donc un homme reçoit la circoncision au jour du Sabbat, afin que la Loi de Moyse ne soit pas violée, pourquoi vous irritez-vous contre moi, parce que j'ai guéri un homme dans tout son corps le jour du Sabbat ?

24. Ne jugez point selon l'apparence, mais jugez selon la justice.

25. Et quelques-uns de ceux de Jérusalem disoient : N'est-ce pas celui qu'ils cherchent à faire mourir ?

26. Et le voilà qui parle librement, et ils ne lui disent rien. Les Chefs auroient-ils en effet reconnu qu'il est véritablement le Christ ?

32. Les Pharisiens ayant appris ce que le peuple disoit sourdement de lui, ils envoyèrent, de concert avec les principaux Sacrificateurs, des Sergens pour se saisir de lui.

43. Le peuple étoit donc partagé sur son sujet.

44. Et quelques-uns d'entr'eux vouloient le saisir ; mais personne ne mit la main sur lui.

45. Les Sergens retournèrent donc vers les principaux Sacrificateurs et les Pharisiens, qui leur dirent : Pourquoi ne l'avez-vous pas amené ?

46. Les Sergens répondirent : Jamais homme n'a parlé comme cet homme.

47. Les Pharisiens leur dirent : Avez-vous aussi été séduits ?

48. Y a-t-il quelques-uns des Chefs ou des Pharisiens qui aient cru en lui ?

49. Mais cette populace, qui n'entend point la Loi, est exécrable.

19 Did not Moses give you the law, and *yet* none of you keepeth the law? Why go ye about to kill me? J. 7.

20 The people answered, and said, Thou hast a devil: who goeth about to kill thee?

21 Jesus answered, and said unto them, I have done one work, and ye all marvel.

22 Moses, therefore, gave unto you circumcision, (not because it is of Moses, but of the fathers,) and ye on the sabbath-day circumcise a man.

23 If a man on the sabbath-day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath-day?

24 Judge not according to the appearance, but judge righteous judgment.

25 Then said some of them of Jerusalem, Is not this he whom they seek to kill?

26 But, lo, he speaketh boldly, and they say nothing unto him; Do the rulers know indeed that this is the very Christ?

32 The Pharisees heard that the people murmured such things concerning him; and the Pharisees, and the chief priest sent officers to take him.

43 So there was a division among the people because of him.

44 And some of them would have taken him; but no man laid hands on him.

45 Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him?

M 2

46 The officers answered, Never man spake like this man.

47 Then answered them the Pharisees, Are ye also deceived?

48 Have any of the rulers, or of the Pharisees, believed on him?

49 But this people who knoweth not the law are cursed.

50 Λέγει Νικόδημος πρὸς αὐτὸν, ὁ ἐλθὼν νυκτὸς πρὸς αὐτὸν, εἷς ὢν ἐξ αὐτῶν·

51 Μὴ ὁ νόμος ἡμῶν κρίνει τὸν ἄνθρωπον, ἐὰν μὴ ἀκούσῃ παρ' αὐτοῦ πρότερον, καὶ γνῷ τί ποιεῖ;

52 Ἀπεκρίθησαν, καὶ εἶπον αὐτῷ· Μὴ καὶ σὺ ἐκ τῆς Γαλιλαίας εἶ; ἐρεύνησον, καὶ ἴδε ὅτι προφήτης ἐκ τῆς Γαλιλαίας οὐκ ἐγήγερται.

53 Καὶ ἐπορεύθη ἕκαστος εἰς τὸν οἶκον αὐτοῦ. 9. † 5.

Κεφ. η'. 8.

1 Ἰησοῦς δὲ ἐπορεύθη εἰς τὸ ὄρος τῶν Ἐλαιῶν.

2 Ὄρθρου δὲ πάλιν παρεγένετο εἰς τὸ ἱερὸν, καὶ πᾶς ὁ λαὸς ἤρχετο πρὸς αὐτόν· καὶ καθίσας ἐδίδασκεν αὐτούς.

3 Ἄγουσι δὲ οἱ γραμματεῖς καὶ οἱ φαρισαῖοι πρὸς αὐτὸν γυναῖκα ἐν μοιχείᾳ κατειλημμένην· καὶ στήσαντες αὐτὴν ἐν μέσῳ,

50 Dicit Nicodemus ad eos, ille profectus nocte ad eum, unus existens ex ipsis:

51 Numquid lex nostra judicat hominem, si non audierit ab ipso prius, & cognoverit quid faciat?

52 Responderunt & dixerunt ei: Numquid & tu ex Galilæa es? scrutare, & vide, quia propheta in Galilæa non surrexit.

53 Et perrexit unusquisque in domum suam.

CAPUT VIII.

1 JEsus autem perrexit in montem olearum.

2 Diluculo autem iterum accessit in templum, & omnis populus venit ad eum, & sedens docebat eos.

3 Adducunt autem Scribæ & Pharisæi ad eum mulierem in adulterio deprehensam: & statuentes in medio,

4 λέγουσιν αὐτῷ· Διδάσκαλε, αὕτη ἡ γυνὴ † κατειλήφθη † ἐπαυτοφώρῳ μοιχευομένη·

5 Ἐν δὲ τῷ νόμῳ ἡμῖν Μωσῆς ἐνετείλατο τὰς τοιαύτας λιθοβολεῖσθαι· σὺ οὖν τί λέγεις;

6 Τοῦτο δὲ ἔλεγον πειράζοντες αὐτὸν, ἵνα ἔχωσι κατηγορεῖν αὐτοῦ. Ὁ δὲ Ἰησοῦς κάτω κύψας, τῷ δακτύλῳ ἔγραφεν εἰς τὴν γῆν.

7 Ὡς δὲ ἐπέμενον ἐρωτῶντες αὐτὸν, ἀνακύψας εἶπε πρὸς αὐτούς· † Ὁ † ἀναμάρτητος ὑμῶν, πρῶτος τὸν λίθον ἐπ' αὐτῇ βαλέτω.

8 Καὶ πάλιν κάτω κύψας, ἔγραφεν εἰς τὴν γῆν.

9 Οἱ δὲ, ἀκούσαντες, καὶ ὑπὸ τῆς συνειδήσεως ἐλεγχόμενοι, ἐξήρχοντο εἷς καθ' εἷς, ἀρξάμενοι ἀπὸ τῶν πρεσβυτέρων ἕως τῶν ἐσχάτων· καὶ κατελείφθη μόνος ὁ Ἰησοῦς, καὶ ἡ γυνὴ ἐν μέσῳ ἑστῶσα.

10 Ἀνακύψας δὲ ὁ Ἰησοῦς, καὶ μηδένα θεασάμενος πλὴν τῆς γυναικὸς, εἶπεν αὐτῇ· Ἡ γυνή, ποῦ εἰσιν ἐκεῖνοι οἱ κατήγοροί σου; οὐδείς σε κατέκρινεν;

11 Ἡ δὲ εἶπε· Οὐδείς, Κύριε. Εἶπε δὲ αὐτῇ ὁ Ἰησοῦς· Οὐδὲ ἐγώ σε κατακρίνω· πορεύου, καὶ μηκέτι ἁμάρτανε.

4 Dicunt ei: Magister, hanc invenimus in ipso facto adulterantem.

5 In autem Lege nostra Moses mandavit hujusmodi lapidari: Tu ergo quid dicis?

6 Hoc autem dicebant tentantes eum, ut haberent accusationem adversus eum. At Jesus deorsum inclinans, digito scribebat in terram.

7 Ut autem perseverabant interrogantes eum, erectus ait ad eos: Qui sine peccato est vestrum, primus lapidem in illam jaciat.

8 Et iterum deorsum inclinans scribebat in terram.

9 Ii autem audientes, & a conscientia redarguti, exibant unus post unum, incipientes a senioribus usque extremos: & relictus est solus Jesus, & mulier in medio existens.

10 Erectus autem Jesus, & neminem spectans præter mulierem, dixit ei: Mulier, ubi sunt illi accusatores tui? nemo te condemnavit?

11 Illa autem dixit: Nemo, Domine. Dixit autem ei Jesus: Nec ego te condemno. Vade, & non amplius pecca.

50. Nicodème (celui qui étoit venu de nuit vers Jésus, et qui étoit l'un d'entr'eux), leur dit :

51. Notre Loi condamne-t-elle un homme sans l'avoir ouï auparavant, et sans s'être informé de ce qu'il a fait ?

52. Ils lui répondirent : Es-tu aussi Galiléen ? Informe-toi, et tu verras qu'aucun Prophète n'a été suscité de la Galilée.

53. Et chacun s'en alla dans sa maison.

JÉSUS s'en alla *ensuite* sur la montagne des Oliviers,

2. Et à la pointe du jour, il retourna au Temple, et tout le peuple vint à lui ; et s'étant assis, il les enseignoit.

3. Alors les Scribes et les Pharisiens lui amenèrent une femme qui avoit été surprise en adultère, et l'ayant mise au milieu,

4. Ils lui dirent : Maître, cette femme a été surprise sur le fait, commettant adultère.

5. Or, Moyse nous a ordonné dans la Loi, de lapider ces sortes de personnes ; toi donc, qu'en dis-tu ?

6. Ils disoient cela pour l'éprouver, afin de le pouvoir accuser. Mais Jésus s'étant baissé, écrivoit avec le doigt sur la terre.

7. Et comme ils continuoient à l'interroger, s'étant redressé, il leur dit : Que celui de vous qui est sans péché, jette le premier la pierre contr'elle ;

8. Et s'étant encore baissé, il écrivoit sur la terre.

9. Quand ils entendirent *cela*, se sentant repris par *leur* conscience, ils sortirent l'un après l'autre, commençant depuis les plus vieux jusqu'aux derniers ; et Jésus demeura seul avec la femme qui étoit *là* au milieu.

10. Alors Jésus s'étant redressé, et ne voyant personne que la femme, il lui dit : Femme, où sont ceux qui t'accusoient ? Personne ne t'a-t-il condamnée ?

11. Elle dit : Personne, Seigneur. Et Jésus *lui* dit : Je ne te condamne point non plus ; va-t-en, et ne pèche plus à l'avenir.

50 Nicodemus saith unto them, (he that came to Jesus by night, being one of them,)

51 Doth our law judge *any* man, before it hear him, and know what he doeth?

52 They answered, and said unto him, Art thou also of Galilee? search, and look: for out of Galilee ariseth no prophet.

53 And every man went unto his own house.

J. 7.

JESUS went unto the mount of Olives.

2 And early in the morning he came again into the temple, and all the people came unto him: and he sat down, and taught them.

3 And the scribes and Pharisees brought unto him a woman taken in adultery; and, when they had set her in the midst,

4 They say unto him, Master, this woman was taken in adultery, in the very act.

5 Now Moses in the law commanded us, That such should be stoned: but what sayest thou?

6 This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with *his* finger wrote on the ground, *as though he heard them not.*

7 So, when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her.

8 And again he stooped down, and wrote on the ground.

9 And they which heard *it*, being convicted by *their own* conscience, went out one by one, beginning at the eldest, *even* unto the last; and Jesus was left alone, and the woman standing in the midst.

10 When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee?

11 She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.

J. 8.

* 1 Καὶ παράγων εἶδεν ἄνθρωπον τυφλὸν ἐκ † γενετῆς.

2 Καὶ ἠρώτησαν αὐτὸν οἱ μαθηταὶ αὐτοῦ, λέγοντες· Ῥαββί, τίς ἥμαρτεν, οὗτος ἢ οἱ γονεῖς αὐτοῦ, ἵνα τυφλὸς γεννηθῇ;

3 Ἀπεκρίθη ὁ Ἰησοῦς· Οὔτε οὗτος ἥμαρτεν, οὔτε οἱ γονεῖς αὐτοῦ· ἀλλ' ἵνα φανερωθῇ τὰ ἔργα τοῦ Θεοῦ ἐν αὐτῷ.

1 ET præteriens vidit hominem cæcum à nativitate.

2 Et interrogaverunt eum discipuli ejus, dicentes: Rabbi, quis peccavit, hic aut parentes ejus, ut cæcus nasceretur?

3 Respondit Jesus: Neque hic peccavit, neque parentes ejus: sed ut manifestentur opera Dei in illo:

* 1 Ἀμὴν, ἀμὴν, λέγω ὑμῖν, ὁ μὴ εἰσερχόμενος διὰ τῆς θύρας εἰς τὴν αὐλὴν τῶν προβάτων, ἀλλὰ ἀναβαίνων † ἀλλαχόθεν, ἐκεῖνος κλέπτης ἐστὶ καὶ ληστής.

2 Ὁ δὲ εἰσερχόμενος διὰ τῆς θύρας, ποιμήν ἐστι τῶν προβάτων.

3 Τούτῳ ὁ θυρωρὸς ἀνοίγει, καὶ τὰ πρόβατα τῆς φωνῆς αὐτοῦ ἀκούει· καὶ τὰ ἴδια πρόβατα καλεῖ κατ' ὄνομα, καὶ ἐξάγει αὐτά.

4 Καὶ ὅταν τὰ ἴδια πρόβατα ἐκβάλῃ, ἔμπροσθεν αὐτῶν πορεύεται· καὶ τὰ πρόβατα αὐτῷ ἀκολουθεῖ, ὅτι οἴδασι τὴν φωνὴν αὐτοῦ.

5 Ἀλλοτρίῳ δὲ οὐ μὴ ἀκολουθήσωσιν, ἀλλὰ φεύξονται ἀπ' αὐτοῦ· ὅτι οὐκ οἴδασι τῶν ἀλλοτρίων τὴν φωνήν.

11 Ἐγώ εἰμι ὁ ποιμὴν ὁ καλὸς· ὁ ποιμὴν ὁ καλὸς τὴν ψυχὴν αὐτοῦ τίθησιν ὑπὲρ τῶν προβάτων.

* 12 Ὁ † μισθωτὸς δὲ, καὶ οὐκ ὢν ποιμὴν, οὗ οὐκ εἰσὶ τὰ πρόβατα ἴδια, θεωρεῖ τὸν λύκον ἐρχόμενον, καὶ ἀφίησι τὰ πρόβατα, καὶ φεύγει· καὶ ὁ λύκος ἁρπάζει αὐτὰ, καὶ σκορπίζει τὰ πρόβατα.

13 Ὁ δὲ μισθωτὸς φεύγει, ὅτι μισθωτός ἐστι, καὶ οὐ μέλει αὐτῷ περὶ τῶν προβάτων.

14 Ἐγώ εἰμι ὁ ποιμὴν ὁ καλὸς, καὶ γινώσκω τὰ ἐμὰ, καὶ γινώσκομαι ὑπὸ τῶν ἐμῶν.

16 Καὶ ἄλλα πρόβατα ἔχω, ἃ οὐκ ἔστιν ἐκ τῆς αὐλῆς ταύτης· κἀκεῖνά με δεῖ ἀγαγεῖν, καὶ τῆς φωνῆς μου ἀκούσουσι· καὶ γενήσεται μία ποίμνη, εἷς ποιμήν.

1 AMen, amen, dico vobis, non intrans per ostium in ovile ovium, sed ascendens aliunde, ille fur est & latro.

2 Intrans verò per ostium, pastor est ovium.

3 Huic ostiarius aperit, & oves vocem ejus audiunt, & proprias oves vocat juxta nomen, & educit eas.

4 Et quum proprias oves emiserit, ante eas vadit: & oves illum sequuntur, quia sciunt vocem ejus.

5 Alienum autem non sequentur, sed fugient ab eo: quia non noverunt alienorum vocem.

11 Ego sum pastor bonus: pastor bonus animam suam ponit pro ovibus.

12 Mercenarius autem, & non existens pastor, cujus non sunt oves propriæ, videt lupum venientem, & dimittit oves, & fugit: & lupus rapit eas, & dispergit oves.

13 At mercenarius fugit, quia mercenarius est, & non curæ est ei de ovibus.

14 Ego sum pastor bonus, & cognosco meas, & cognoscor à meis.

16 Et alias oves habeo, quæ non sunt ex caula hac: & illas me oportet adducere: & vocem meam audient: & fiet unum ovile, unus pastor.

COMME *Jésus* passoit, il vit un homme aveugle dès sa naissance.

2. Et ses Disciples lui demandèrent : Maître, qui est-ce qui a péché ? Est-ce cet homme, ou son père, ou sa mère, qu'il soit ainsi né aveugle?

3. Jesus répondit : Ce n'est point qu'il ait péché, ni son père, ou sa mère, mais c'est afin que les œuvres de Dieu soient manifestées en lui.

EN vérité, en vérité je vous dis, *que* celui qui n'entre pas par la porte dans la bergerie des brebis, mais qui y monte par un autre endroit, est un larron et un voleur.

2. Mais celui qui entre par la porte est le Berger des brebis.

3. Le portier lui ouvre, les brebis entendent sa voix, et il appelle ses propres brebis par *leur* nom, et les mène dehors.

4. Et quand il a mis dehors ses propres brebis, il marche devant elles, et les brebis le suivent, parce qu'elles connoissent sa voix.

5. Mais elles ne suivront point un étranger; au contraire, elles le fuiront; parce qu'elles ne connoissent point la voix des étrangers.

11. Je suis le bon Berger : Le bon Berger donne sa vie pour ses brebis.

12. Mais le mercenaire, celui qui n'est point le berger, et à qui les brebis n'appartiennent pas, voit venir le loup, et il abandonne les brebis, et s'enfuit; et le loup ravit les brebis et les disperse.

13. Le mercenaire s'enfuit, parce qu'il est mercenaire, et qu'il ne se soucie point des brebis.

14. Je suis le bon Berger, et je connois mes brebis, et mes brebis me connoissent,

16. J'ai encore d'autres brebis qui ne sont pas de cette bergerie; il faut aussi que je les amène, et elles entendront ma voix, et il n'y aura qu'un seul troupeau *et* qu'un seul Berger.

AND as *Jesus* passed by, he saw a man which was blind from *his* birth. J. 9.

2 And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?

3 Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.

VERILY, verily, I say unto you, He that entereth not by the door into the sheep-fold, but climbeth up some other way, the same is a thief and a robber. J. 10.

2 But he that entereth in by the door, is the shepherd of the sheep.

3 To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.

4 And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.

5 And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.

11 I am the good shepherd: the good shepherd giveth his life for the sheep.

12 But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep.

13 The hireling fleeth, because he is an hireling, and careth not for the sheep.

14 I am the good shepherd, and know my *sheep*, and am known of mine.

16 And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, *and* one shepherd.

25 Καὶ ἰδὲ, νομικός τις ἀνέστη, ἐκπειράζων αὐτὸν, καὶ λέγων· Διδάσκαλε, τί ποιήσας ζωὴν αἰώνιον κληρονομήσω;

26 Ὁ δὲ εἶπε πρὸς αὐτόν· Ἐν τῷ νόμῳ τί γέγραπται; πῶς ἀναγινώσκεις;

27 Ὁ δὲ ἀποκριθεὶς, εἶπεν· Ἀγαπήσεις Κύριον τὸν Θεόν σου ἐξ ὅλης τῆς καρδίας σου, καὶ ἐξ ὅλης τῆς ψυχῆς σου, καὶ ἐξ ὅλης τῆς ἰσχύος σου, καὶ ἐξ ὅλης τῆς διανοίας σου· καὶ τὸν πλησίον σου ὡς σεαυτόν.

* 28 Εἶπε δὲ αὐτῷ † Ὀρθῶς ἀπεκρίθης· τοῦτο ποίει, καὶ ζήσῃ.

29 Ὁ δὲ, θέλων δικαιοῦν ἑαυτὸν, εἶπε πρὸς τὸν Ἰησοῦν· Καὶ τίς ἐστί μου πλησίον;

* 30 † Ὑπολαβὼν δὲ ὁ Ἰησοῦς, εἶπεν· Ἄνθρωπός τις καλέσαινεν ἀπὸ Ἱερουσαλὴμ εἰς Ἱεριχὼ, καὶ ‡ λῃσταῖς † περιέπεσεν· οἳ καὶ ἐκδύσαντες αὐτὸν, καὶ πληγὰς ἐπιθέντες, ἀπῆλθον, ἀφέντες † ἡμιθανῆ ‡ τυγχάνοντα.

* 31 Κατὰ † Συγκυρίαν δὲ ‡ ἱερεύς τις καλέσαινεν ἐν τῇ ὁδῷ ἐκείνῃ· καὶ ἰδὼν αὐτὸν, ‡ ἀντιπαρῆλθεν.

32 Ὁμοίως δὲ καὶ Λευίτης, γενόμενον κατὰ τὸν τόπον, ἐλθὼν καὶ ἰδὼν, ἀντιπαρῆλθεν.

* 33 Σαμαρείτης δέ τις † ὁδεύων, ἦλθε κατ' αὐτὸν, καὶ ἰδὼν αὐτὸν, ‡ ἐσπλαγχνίσθη.

* 34 Καὶ προσελθὼν † κατέδησε τὰ † τραύματα αὐτῶν, † ἐπιχέων ‡ ἔλαιον καὶ οἶνον· ‡ ἐπιβιβάσας δὲ αὐτὸν ἐπὶ τὸ ‡ ἴδιον † κτῆνος, ἤγαγεν αὐτὸν εἰς † πανδοχεῖον, καὶ ‡ ἐπεμελήθη αὐτοῦ.

* 35 Καὶ ἐπὶ τὴν αὔριον ἐξελθὼν, ἐκβαλὼν δύο δηνάρια ἔδωκε τῷ † πανδοχεῖ, καὶ εἶπεν αὐτῷ· Ἐπιμελήθητι αὐτοῦ· καὶ ὅ,τι ἂν † προσδαπανήσῃς, ἐγὼ ἐν τῷ ‡ ἐπανέρχεσθαί με ἀποδώσω σοι.

36 Τίς οὖν τούτων τῶν τριῶν δοκεῖ Σοι πλησίον γεγονέναι τοῦ ἐμπεσόντος εἰς τοὺς λῃστάς;

37 Ὁ δὲ εἶπεν· Ὁ ποιήσας τὸ ἔλεος μετ' αὐτοῦ. Εἶπεν οὖν αὐτῷ ὁ Ἰησοῦς· Πορεύου, καὶ σὺ ποίει ὁμοίως.

25 Et ecce Legisperitus quidam surrexit, tentans illum, & dicens: Magister, quid faciens vitam æternam possidebo?

26 Ille autem dixit ad eum; in Lege quid scriptum est? quomodo legis?

27 Ille autem respondens dixit: Diliges Dominum Deum tuum ex toto corde tuo, & ex tota anima tua, & ex tota fortitudine tua, & ex omni cogitatione tua, & proximum tuum sicut teipsum.

28 Dixit autem illi: Rectè respondisti: hoc fac, & vives.

29 Ille autem volens justificare seipsum, dixit ad Jesum: Et quis est meus proximus?

30 Suscipiens autem Jesus, dixit: Homo quidam descendebat ab Hierusalem in Jericho, & in latrones incidit: qui etiam exuentes eum, & plagas imponentes, abierunt, relinquentes semivivum existentem.

31 Secundum sortem autem sacerdos quidam descendit in via illa, & videns illum, præterivit.

32 Similiter autem & Levita, factus secundum locum, veniens & videns, pertransiit.

33 Samaritanus autem quidam iter faciens, venit secus eum, & videns eum, visceribus commotus est.

34 Et accedens alligavit vulnera ejus, infundens oleum & vinum: ascendere faciens autem illum in proprium jumentum, duxit in diversorium, & curam egit ejus.

35 Et in crastinum exiens, ejiciens duos denarios dedit tabernario, & ait illi: Curam habe illius; & quodcumque adinsumperis, ego in redire me reddam tibi.

36 Quis igitur horum trium videtur tibi proximus fuisse incidentis in latrones?

37 Ille autem dixit: Faciens misericordiam cum illo, ait ergo illi Jesus: Vade, & tu facilimiliter.

25. Alors un Docteur de la loi se leva, et dit à *Jésus* pour l'éprouver : Maître, que faut-il que je fasse pour hériter la vie éternelle ?

26. *Jésus* lui dit : Q'est-ce qui est écrit dans la loi ; et qu'y lis-tu ?

27. Il répondit : Tu aimeras le Seigneur ton Dieu de tout ton cœur, de toute ton ame, de toute ta force et de toute ta pensée ; et ton prochain comme toi-même.

28. Et *Jésus* lui dit : Tu as bien répondu ; fais cela, et tu vivras.

29. Mais *cet homme* voulant paroître juste, dit à Jésus : Et qui est mon prochain ?

30. Et Jésus prenant la parole, lui dit : Un homme descendoit de Jérusalem à Jérico, et tomba entre les mains des voleurs, qui le dépouillèrent ; et après l'avoir blessé de plusieurs coups, ils s'en allèrent, le laissant à demi-mort.

31. Or, Il se rencontra qu'un Sacrificateur descendoit par ce chemin-là, et ayant vu *cet homme*, il passa outre.

32. Un Lévite étant aussi venu dans le même endroit, et le voyant, passa outre.

33. Mais un Samaritain passant son chemin, vint vers cet homme, et le voyant ; il fut touché de compassion.

34. Et s'approchant, il banda ses plaies, et il y versa de l'huile et du vin ; puis il le mit sur sa monture, et le mena à une hôtellerie, et prit soin de lui.

35. Le lendemain, en partant, il tira deux deniers *d'argent*, et les donna à l'hôte, et lui dit : Aie soin de lui ; et tout ce que tu dépenseras de plus, je te le rendrai à mon retour.

36. Lequel donc de ces trois te semble avoir été le prochain de celui qui étoit tombé entre les mains des voleurs ?

37. *Le Docteur* dit : C'est celui qui a exercé la miséricorde envers lui. Jésus lui dit : Va, et fais la même chose.

38. Comme ils étoient en che-

25 And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?

26 He said unto him, What is written in the law? how readest thou?

27 And he answering, said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.

28 And he said unto him, Thou hast answered right: this do, and thou shalt live.

29 But he, willing to justify himself, said unto Jesus, And who is my neighbour?

30 And Jesus, answering, said, A certain *man* went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded *him*, and departed, leaving *him* half dead.

31 And, by chance, there came down a certain priest that way; and when he saw him, he passed by on the other side.

32 And likewise a Levite, when he was at the place, came and looked *on him*, and passed by on the other side.

33 But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion *on him*.

34 And went to *him*, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

35 And on the morrow, when he departed, he took out two pence, and gave *them* to the host, and said unto him, Take care of him: and whatsoever thou spendest more, when I come again, I will repay thee.

36 Which now of these three, thinkest thou was neighbour unto him that fell among the thieves?

37 And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

Κεφ. ια'. 11.

1 ΚΑΙ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν τόπῳ τινὶ προσευχόμενον, ὡς ἐπαύσατο, εἶπέ τις τῶν μαθητῶν αὐτοῦ πρὸς αὐτόν· Κύριε, δίδαξον ἡμᾶς προσεύχεσθαι, καθὼς καὶ Ἰωάννης ἐδίδαξε τοὺς μαθητὰς αὐτοῦ.

2 Εἶπε δὲ αὐτοῖς· Ὅταν προσεύχησθε, λέγετε· ΠΑΤΕΡ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, ἁγιασθήτω τὸ ὄνομά σου· ἐλθέτω ἡ βασιλεία σου· γενηθήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς·

* 3 Τὸν ἄρτον ἡμῶν τὸν † ἐπιούσιον δίδου ἡμῖν τὸ καθ' ἡμέραν·

4 Καὶ ἄφες ἡμῖν τὰς ἁμαρτίας ἡμῶν· καὶ γὰρ αὐτοὶ ἀφίεμεν παντὶ ὀφείλοντι ἡμῖν· καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν, ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ.

* 5 Καὶ εἶπε πρὸς αὐτούς· Τίς ἐξ ὑμῶν ἕξει φίλον, καὶ πορεύσεται πρὸς αὐτὸν μεσονυκτίου, καὶ εἴπῃ αὐτῷ· Φίλε, † χρῆσόν μοι † τρεῖς ἄρτους·

6 Ἐπειδὴ φίλος μου παρεγένετο ἐξ ὁδοῦ πρός με, καὶ οὐκ ἔχω ὃ παραθήσω αὐτῷ·

7 Κἀκεῖνος ἔσωθεν ἀποκριθεὶς εἴπῃ· Μή μοι κόπους πάρεχε· ἤδη ἡ θύρα κέκλεισται, καὶ τὰ παιδία μου μετ' ἐμοῦ εἰς τὴν κοίτην εἰσίν· οὐ δύναμαι ἀναστὰς δοῦναί σοι.

* 8 Λέγω ὑμῖν, εἰ καὶ οὐ δώσει αὐτῷ ἀναστὰς, διὰ τὸ εἶναι αὐτοῦ φίλον· διά † γε τὴν † ἀναίδειαν αὐτοῦ ἐγερθεὶς δώσει αὐτῷ ὅσων χρῄζει.

9 Κἀγὼ ὑμῖν λέγω· Αἰτεῖτε, καὶ δοθήσεται ὑμῖν· ζητεῖτε, καὶ εὑρήσετε· κρούετε, καὶ ἀνοιγήσεται ὑμῖν.

10 Πᾶς γὰρ ὁ αἰτῶν λαμβάνει· καὶ ὁ ζητῶν εὑρίσκει· καὶ τῷ κρούοντι ἀνοιγήσεται.

11 Τίνα δὲ ὑμῶν τὸν πατέρα, αἰτήσει ὁ υἱὸς ἄρτον, μὴ λίθον ἐπιδώσει αὐτῷ; εἰ καὶ ἰχθύν, μὴ ἀντὶ ἰχθύος ὄφιν ἐπιδώσει αὐτῷ;

* 12 Ἢ καὶ ἐὰν αἰτήσῃ † ᾠόν, μὴ ἐπιδώσει αὐτῷ σκορπίον;

CAPUT XI.

1 ET factum est in esse ipsum in loco quodam orantem, ut cessavit, dixit quidam discipulorum ejus ad eum: Domine, doce nos orare, sicut & Joannes docuit discipulos suos.

2 Ait autem illis: Quum oratis, dicite: Pater noster qui in cælis, sanctificetur nomen tuum: adveniat regnum tuum: fiat voluntas tua, sicut in cælo, & in terra.

3 Panem nostrum quotidianum da nobis juxta diem.

4 Et dimitte nobis peccata nostra, & enim ipsi dimittimus omni debenti nobis: & ne inducas nos in tentationem, sed libera nos à malo.

5 Et ait ad illos: Quis ex vobis habebit amicum, & ibit ad illum media nocte, & dicet illi: Amice, commoda mihi tres panes:

6 Quoniam amicus meus venit de via ad me, & non habeo quod apponam ei.

7 Et ille deintus respondens dicat: Ne mihi molestias exhibe: jam ostium clausum est, & pueri mei mecum in cubili sunt: non possum surgens dare tibi.

8 Dico vobis, si & non dederit ei surgens propter esse illius amicum, propter improbitatem ejus excitatus dabit illi quotquot habet opus.

9 Et ego vobis dico: Petite, & dabitur vobis: quærite, & invenietis: pulsate, & aperietur vobis.

10 Omnis enim petens accipit, & quærens invenit, & pulsanti aperietur.

11 Quem autem vestrum patrem petet filius panem, num lapidem dabit illi? si & piscem, num pro pisce serpentem dabit illi?

12 Aut & si petierit ovum, num dabit illi scorpionem?

Un jour que Jésus étoit en prière en un certain lieu, après qu'il eut achevé sa prière, un de ses Disciples lui dit : Seigneur, enseigne-nous à prier, comme Jean l'a aussi enseigné à ses Disciples.

2. Et il leur dit : Quand vous priez, dites : Notre Père qui es aux cieux : Ton nom soit sanctifié. Ton règne vienne. Ta volonté soit faite sur la terre comme au ciel.

3. Donne-nous chaque jour notre pain quotidien.

4. Pardonne-nous nos péchés, car nous pardonnons aussi à tous ceux qui nous ont offensés. Et ne nous abandonne point à la tentation, mais délivre-nous du mal.

5. Puis il leur dit : Si quelqu'un de vous avoit un ami, qui vînt le trouver à minuit, et qui lui dît : Mon ami, prête-moi trois pains.

6. Car un de mes amis est venu me voir en passant; et je n'ai rien à lui présenter.

7. Et que cet homme qui est dans sa maison lui répondît : Ne m'importune pas; ma porte est fermée, et mes enfans sont avec moi au lit ; je ne saurois me lever pour t'en donner.

8. Je vous dis que quand même il ne se leveroit pas pour lui en donner, parce qu'il est son ami ; il se leveroit à cause de son importunité, et lui en donneroit autant qu'il en auroit besoin.

9. Et moi je vous dis : Demandez, et il vous sera donné ; cherchez, et vous trouverez ; heurtez, et il vous sera ouvert.

10. Car quiconque demande, reçoit ; et qui cherche, trouve ; et il sera ouvert à celui qui heurte.

11. Qui est le père d'entre vous, qui donne à son fils une pierre, lorsqu'il lui demande du pain ? Ou *s'il lui demande* du poisson, lui donnera-t-il un serpent au lieu d'un poisson ?

12. Ou s'il lui demande un œuf, lui donnera-t-il un scorpion?

L. 11.

And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples.

2 And he said unto them, When ye pray, say, Our Father, which art in heaven: Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth.

3 Give us day by day our daily bread.

4 And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.

5 And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves;

6 For a friend of mine in his journey is come to me, and I have nothing to set before him?

7 And he from within shall answer, and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee.

8 I say unto you, Though he will not rise and give him, because he is his friend; yet because of his importunity he will rise and give him as many as he needeth.

9 And I say unto you, Ask, and it shall be given you; seek, and ye shall find: knock, and it shall be opened unto you.

10 For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened.

11 If a son shall ask bread of any of you that is a father, will he give him a stone? or, if *he ask* a fish, will he for a fish give him a serpent?

12 Or, if he shall ask an egg, will he offer him a scorpion?

13 Εἰ οὖν ὑμεῖς πονηροὶ ὑπάρχοντες, οἴδατε ἀγαθὰ δόματα διδόναι τοῖς τέκνοις ὑμῶν, πόσῳ μᾶλλον ὁ πατὴρ ὁ ἐξ οὐρανοῦ, δώσει πνεῦμα ἅγιον τοῖς αἰτοῦσιν αὐτόν;

Κεφ. ιδ'. 14.

1 Καὶ ἐγένετο ἐν τῷ ἐλθεῖν αὐτὸν εἰς οἶκόν τινος τῶν ἀρχόντων τῶν φαρισαίων σαββάτῳ φαγεῖν ἄρτον, καὶ αὐτοὶ ἦσαν παρατηρούμενοι αὐτόν.

* 2 Καὶ ἰδοὺ, ἄνθρωπός τις ἦν † ὑδρωπικὸς ἔμπροσθεν αὐτοῦ.

3 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπε πρὸς τοὺς νομικοὺς καὶ φαρισαίους, λέγων· Εἰ ἔξεστι τῷ σαββάτῳ θεραπεύειν;

* 4 Οἱ δὲ ‡ ἡσύχασαν.

5 Τίνος ὑμῶν υἱὸς ἢ βοῦς εἰς φρέαρ ἐμπεσεῖται, καὶ οὐκ εὐθέως ἀναβήσεται αὐτὸν ἐν τῇ ἡμέρᾳ τοῦ σαββάτου;

6 Καὶ οὐκ ἴσχυσαν ἀνταποκριθῆναι αὐτῷ πρὸς ταῦτα.

7 Ἔλεγε δὲ πρὸς τοὺς κεκλημένους παραβολήν, ἐπέχων πῶς τὰς πρωτοκλισίας ἐξελέγοντο, λέγων πρὸς αὐτούς·

8 Ὅταν κληθῇς ὑπό τινος εἰς γάμους, μὴ καταπέσῃς εἰς τὴν πρωτοκλισίαν· μήποτε ἐντιμότερός σου ᾖ κεκλημένος ὑπ' αὐτοῦ·

9 Καὶ ἐλθὼν ὁ σὲ καὶ αὐτὸν καλέσας, ἐρεῖ σοι· Δὸς τούτῳ τόπον· καὶ τότε ἄρξῃ μετ' αἰσχύνης τὸν ἔσχατον τόπον κατέχειν.

* 10 Ἀλλ' ὅταν κληθῇς, πορευθεὶς ἀνάπεσον εἰς τὸν ἔσχατον τόπον· ἵνα ὅταν ἔλθῃ ὁ κεκληκώς σε, εἴπῃ σοι· Φίλε, † προσανάβηθι ‡ ἀνώτερον· τότε ἔσται σοι δόξα ἐνώπιον τῶν ‡ συνανακειμένων σοι.

11 Ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν, ταπεινωθήσεται· καὶ ὁ ταπεινῶν ἑαυτὸν, ὑψωθήσεται.

* 12 Ἔλεγε δὲ καὶ τῷ κεκληκότι αὐτόν. Ὅταν ποιῇς ἄριστον ἢ δεῖπνον, μὴ † φώνει τοὺς ‡ φίλους σου, μηδὲ τοὺς ἀδελφούς σου, μηδὲ τοὺς συγγενεῖς σου, μηδὲ ‡ γείτονας πλουσίους· μήποτε καὶ αὐτοί σε † ἀντικαλέσωσι, καὶ γένηταί σοι ‡ ἀνταπόδομα.

13 Si ergo vos mali subsistentes, nostis bona dona dare filiis vestris, quanto magis Pater de cælo dabit Spiritum sanctum petentibus se?

CAPUT XIV.

1 ET factum est in venire eum in domum cujusdam principum Pharisæorum Sabbato manducare panem, & ipsi erat observantes eum.

2 Et ecce homo quidam erat hydropicus ante illum.

3 Et respondens Jesus dixit ad Legisperitos & Pharisæos, dicens: Si licet Sabbato curare?

4 Illi autem tacuerunt.

Cujus vestrum asinus aut bos in puteum cadet, & non continuo extrahet illum in die Sabbati?

6 Et non poterant respondere illi ad hæc

7 Dicebat autem ad vocatos parabolam, attendens quomodo primos accubitus eligerent, dicens ad illos:

8 Quum vocatus fueris ab aliquo ad nuptias, ne discumbas in primo accubitu, ne quando honoratior te sit vocatus ab illo,

9 Et veniens te & illum vocans, dicat tibi: Da huic locum: & tunc incipias cum pudore ultimum locum obtinere.

10 Sed quum vocatus fueris, vadens recumbe in novissimum locum, ut quum venerit qui te vocavit, dicat tibi: Amice, ascende superius, tunc erit tibi gloria coram simul discumbentibus tibi.

11 Quia omnis extollens seipsum humiliabitur, & humilians seipsum exaltabitur.

12 Dicebat autem & vocanti ipsum: Quum facis prandium aut cœnam, ne voca amicos tuos, neque fratres tuos, neque cognatos tuos, neque vicinos divites, ne quando & ipsi te vicissim vocent, & fiat tibi retributio.

13. Si donc vous, qui êtes mauvais, savez donner de bonnes choses à vos enfans, combien plus votre Père céleste, donnera-t-il le St. Esprit à ceux qui le lui demandent?

UN jour de Sabbat, *Jésus* étant entré dans la maison d'un des principaux Pharisiens pour y manger, ceux qui étoient là l'observoient,

2. Et un homme hydropique se trouva devant lui.

3. Et Jésus prenant la parole, dit aux Docteurs de la loi et aux Pharisiens: Est-il permis de guérir au jour du Sabbat?

4. Et ils demeurèrent dans le silence. Alors prenant *le malade*, il le guérit et le renvoya.

5. Puis il leur dit: Qui est celui d'entre vous qui, voyant son âne ou son bœuf tombé dans un puits, ne l'en retire aussitôt le jour du Sabbat?

6. Et ils ne pouvoient rien répondre à cela.

7. Il proposoit aussi aux conviés une parabole; remarquant qu'ils choisissoient les premières places; et il leur disoit:

8. Quand quelqu'un t'invitera à des nôces, ne te mets pas à la première place, de peur qu'il ne se trouve parmi les conviés une personne plus considérable que toi.

9. Et que celui qui vous aura invité, et toi et lui, ne vienne et ne te dise: Cède la place à celui-ci; et qu'alors tu n'aies la honte d'être mis à la dernière place.

10. Mais quand tu seras invité, va te mettre à la dernière place, afin que quand celui qui t'a invité viendra, il te dise: *Mon ami*, monte plus haut. Alors cela te fera honneur devant ceux qui seront à table avec toi.

11. Car quiconque s'élève sera abaissé; et quiconque s'abaisse sera élevé.

12. Il disoit aussi à celui qui l'avoit invité: Quand tu fais un dîner ou un souper, n'invite pas tes amis, ni tes frères, ni tes parens, ni tes voisins qui sont riches, de peur qu'ils ne t'invitent à leur tour, et qu'on ne te rende la pareille.

13 If ye then, being evil, know how to give good gifts unto your children; how much more shall *your* heavenly Father give the Holy Spirit to them that ask him? L. 11.

AND it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath-day, that they watched him. L. 14.

2 And, behold, there was a certain man before him, which had the dropsy.

3 And Jesus, answering, spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath-day?

4 And they held their peace. (And he saith unto them,) Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath-day?

6 And they could not answer him again to these things.

7 And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them,

8 When thou art bidden of any *man* to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him;

9 And he that bade thee and him, come and say to thee, Give this man place; and thou begin with shame to take the lowest room.

10 But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee.

11 For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.

12 Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and a recompense be made thee.

* 13 Ἀλλ' ὅταν δοχὴν ποιῇς, κάλει πτωχοὺς, ‡ ἀναπείρους, χωλούς, τυφλούς·

14 Καὶ μακάριος ἔσῃ· ὅτι οὐκ ἔχουσιν ἀνταποδοῦναί σοι· ἀνταποδοθήσεται γάρ σοι ἐν τῇ ἀναστάσει τῶν δικαίων.

15 Ὁ δὲ εἶπεν αὐτῷ Ἀκούσας τις τῶν συνανακειμένων ταῦτα, εἶπεν αὐτῷ· Μακάριος ὃς φάγεται ἄρτον ἐν τῇ βασιλείᾳ τοῦ θεοῦ.

16 Ὁ δὲ εἶπεν αὐτῷ· Ἄνθρωπός τις ἐποίησε δεῖπνον μέγα, καὶ ἐκάλεσε πολλούς.

17 Καὶ ἀπέστειλε τὸν δοῦλον αὐτοῦ τῇ ὥρᾳ τοῦ δείπνου εἰπεῖν τοῖς κεκλημένοις· Ἔρχεσθε, ὅτι ἤδη ἕτοιμά ἐστι πάντα.

18 Καὶ ἤρξαντο ἀπὸ μιᾶς πάντες παραιτεῖσθαι πάντες. Ὁ πρῶτος εἶπεν αὐτῷ· Ἀγρὸν ἠγόρασα, καὶ ἔχω ἀνάγκην ἐξελθὼν, καὶ ἰδεῖν αὐτὸν· ἐρωτῶ σε, ἔχε με παῤῥητημένον.

19 Καὶ ἕτερος εἶπε· Ζεύγη βοῶν ἠγόρασα πέντε, καὶ πορεύομαι δοκιμάσαι αὐτά· ἐρωτῶ σε, ἔχε με παῤῥητημένον.

20 Καὶ ἕτερος εἶπε· Γυναῖκα ἔγημα, καὶ διὰ τοῦτο οὐ δύναμαι ἐλθεῖν.

21 Καὶ παραγενόμενος ὁ δοῦλος ἐκεῖνος ἀπήγγειλε τῷ κυρίῳ αὐτοῦ ταῦτα. Τότε ὀργισθεὶς ὁ οἰκοδεσπότης εἶπε τῷ δούλῳ αὐτοῦ· Ἔξελθε ταχέως εἰς τὰς πλατείας καὶ ῥύμας τῆς πόλεως, καὶ τοὺς πτωχοὺς καὶ ἀναπείρους καὶ χωλοὺς καὶ τυφλοὺς εἰσάγαγε ὧδε.

22 Καὶ εἶπεν ὁ δοῦλος· Κύριε, γέγονεν ὡς ἐπέταξας, καὶ ἔτι τόπος ἐστί.

23 Καὶ εἶπεν ὁ κύριος πρὸς τὸν δοῦλον· Ἔξελθε εἰς τὰς ὁδοὺς καὶ φραγμούς, καὶ ἀνάγκασον εἰσελθεῖν, ἵνα γεμισθῇ μου ὁ οἶκος.

24 Λέγω γὰρ ὑμῖν, ὅτι οὐδεὶς τῶν ἀνδρῶν ἐκείνων τῶν κεκλημένων γεύσεταί μου τοῦ δείπνου.

* 28 Τίς γὰρ ἐξ ὑμῶν, θέλων πύργον οἰκοδομῆσαι, οὐχὶ πρῶτον καθίσας ‡ ψηφίζει τὴν † δαπάνην, εἰ ἔχει τὰ πρὸς † ἀπαρτισμόν;

29 Ἵνα μήποτε, θέντος αὐτοῦ θεμέλιον, καὶ μὴ ἰσχύοντος ἐκτελέσαι, πάντες οἱ θεωροῦντες ἄρξωνται ἐμπαίζειν αὐτῷ,

13 Sed quum facis epulum, voca pauperes, mancos, claudos, cæcos.

14 Et beatus eris, quia non habent retribuere tibi: retribuetur enim tibi in resurrectione justorum.

15 Ipse autem dixit ei: Homo quidam fecit cœnam magnam, & vocavit multos.

17 Et misit servum suum hora cœnæ dicere vocatis: venite, quia jam parata sunt omnia.

18 Et cœperunt ab una excusare omnes. Primus dixit ei: Agrum emi, & habeo necesse exire, & videre illum: rogo te, habe me excusatum.

19 Et alter dixit: Juga boum emi quinque, & eo probare illa: rogo te, habe me excusatum.

20 Et alius dixit: Uxorem duxi, & propter hoc non possum venire.

21 Et advenìens servus ille nuntiavit domino suo hæc. Tunc iratus paterfamilias dixit servo suo: Exi cito in plateas & vicos civitatis, & pauperes, & mancos, & claudos, & cæcos introduc huc.

22 Et ait servus: Domine, factum est ut imperasti, & adhuc locus est.

23 Et ait dominus ad servum: Exi in vias & sepes, & coge intrare, ut impleatur domus mea.

24 Dico enim vobis, quia nemo virorum illorum vocatorum gustabit meam cœnam.

28 Quis enim ex vobis volens turrim ædificare, nonne prius sedens computat sumptum, si habeat ea quæ ad perfectionem?

29 Ut ne quando ponente ipso fundamentum, & non potente perficere, omnes videntes incipiant illudere ei,

13. Mais quand tu feras un festin, convie les pauvres, les impotens, les boiteux et les aveugles ;

14. Et tu seras heureux, de ce qu'ils ne peuvent pas te le rendre ;

16. Mais Jésus lui dit : Un homme fit un grand souper, et il y convia beaucoup de gens ;

17. Et il envoya son serviteur, à l'heure du souper, dire aux conviés : Venez, car tout est prêt.

18. Mais ils se mirent tous *comme* de concert, à s'excuser. Le premier lui dit : J'ai acheté une terre, et il me faut nécessairement partir pour aller la voir ; je te prie de m'excuser.

19. Un autre dit : J'ai acheté cinq couples de bœufs, et je m'en vais les éprouver ; je te prie de m'excuser.

20. Un autre dit : J'ai épousé une femme, ainsi je n'y puis aller.

21. Le serviteur étant donc de retour, rapporta cela à son maître. Alors le père de famille, en colère, dit à son serviteur : Va-t-en promptement par les places, et par les rues de la ville, et amène ici les pauvres, les impotens, les boiteux et les aveugles.

22. Ensuite le serviteur dit : Seigneur, on a fait ce que tu as commandé, et il y a encore de la place.

23. Et le maître dit au serviteur : Va dans les chemins et le long des haies, et presse d'entrer ceux que tu trouveras, afin que ma maison soit remplie.

24. Car je vous dis, qu'aucun de ceux qui avoient été conviés, ne goûtera de mon souper.

28. Car qui est celui d'entre vous, qui, voulant bâtir une tour, ne s'asseye premièrement, et ne suppute la dépense, *pour voir* s'il a de quoi l'achever?

29. De peur qu'après qu'il en aura posé les fondemens, et qu'il n'aura pu achever, tous ceux qui le verront ne viennent à se moquer de lui ;

13 But when thou makest a feast, call the poor, the maimed, the lame, the blind :

14 And thou shalt be blessed ; for they cannot recompense thee : for thou shalt be recompensed at the resurrection of the just.

16 Then said he unto him, A certain man made a great supper, and bade many :

17 And sent his servant at supper-time to say to them that were bidden, Come, for all things are now ready.

18 And they all with one *consent* began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it : I pray thee have me excused.

19 And another said, I have bought five yoke of oxen, and I go to prove them : I pray thee have me excused.

20 And another said, I have married a wife ; and therefore I cannot come.

21 So that servant came, and shewed his lord these things. Then the master of the house, being angry, said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.

22 And the servant said, Lord, it is done as thou hast commanded, and yet there is room.

23 And the lord said unto the servant, Go out into the highways and hedges, and compel *them* to come in, that my house may be filled.

24 For I say unto you, That none of those men which were bidden, shall taste of my supper.

28 For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have *sufficient* to finish *it?*

29 Lest haply, after he hath laid the foundation, and is not able to finish *it*, all that behold *it* begin to mock him,

* 30 Λέγοντες· Ὅτι οὗτος ὁ ἄνθρωπος ἤρξατο οἰκοδομεῖν, καὶ οὐκ ‡ ἴσχυσεν ‡ ἐκτελέσαι.

31 Ἢ τίς βασιλεὺς πορευόμενος συμβαλεῖν ἑτέρῳ βασιλεῖ εἰς πόλεμον, οὐχὶ καθίσας πρῶτον βουλεύσει εἰ δυνατός ἐστιν ἐν δέκα χιλιάσιν ἀπαντῆσαι τῷ μετὰ εἴκοσι χιλιάδων ἐρχομένῳ ἐπ' αὐτόν;

32 Εἰ δὲ μήγε, ἔτι αὐτοῦ πόρρω ὄντος, πρεσβείαν ἀποστείλας, ἐρωτᾷ τὰ πρὸς εἰρήνην.

Κεφ. ιε'. 15.

1 Ἦσαν δὲ ἐγγίζοντες αὐτῷ πάντες οἱ τελῶναι καὶ οἱ ἁμαρτωλοὶ, ἀκούειν αὐτοῦ.

2 Καὶ διεγόγγυζον οἵ τε Φαρισαῖοι καὶ οἱ γραμματεῖς, λέγοντες· Ὅτι οὗτος ἁμαρτωλοὺς προσδέχεται, καὶ συνεσθίει αὐτοῖς.

3 Εἶπε δὲ πρὸς αὐτοὺς τὴν παραβολὴν ταύτην, λέγων.

4 Τίς ἄνθρωπος ἐξ ὑμῶν ἔχων ἑκατὸν πρόβατα, καὶ ἀπολέσας ἓν ἐξ αὐτῶν οὐ καταλείπει τὰ ἐνενήκοντα ἐννέα ἐν τῇ ἐρήμῳ, καὶ πορεύεται ἐπὶ τὸ ἀπολωλὸς, ἕως εὕρῃ αὐτό;

* 5 Καὶ εὑρὼν ἐπιτίθησιν ἐπὶ τοὺς ‡ ὤμους ἑαυτοῦ χαίρων;

6 Καὶ ἐλθὼν εἰς τὸν οἶκον, συγκαλεῖ τοὺς φίλους καὶ τοὺς γείτονας, λέγων αὐτοῖς· Συγχάρητέ μοι, ὅτι εὗρον τὸ πρόβατόν μου τὸ ἀπολωλός.

7 Λέγω ὑμῖν, ὅτι οὕτω χαρὰ ἔσται ἐν τῷ οὐρανῷ ἐπὶ ἑνὶ ἁμαρτωλῷ μετανοοῦντι, ἢ ἐπὶ ἐννενηκονταεννέα δικαίοις, οἵτινες οὐ χρείαν ἔχουσι μετανοίας.

* 8 Ἢ τίς γυνὴ, δραχμὰς ἔχουσα δέκα, ἐὰν ἀπολέσῃ ‡ δραχμὴν μίαν, ‡ οὐχὶ ‡ ἅπτει ‡ λύχνον, καὶ ‡ σαροῖ τὴν οἰκίαν, καὶ ζητεῖ † ἐπιμελῶς, ἕως ‡ ὅτου εὕρῃ;

9 Καὶ εὑροῦσα συγκαλεῖται τὰς φίλας καὶ τὰς γείτονας, λέγουσα· Συγχάρητέ μοι, ὅτι εὗρον τὴν δραχμὴν, ἣν ἀπώλεσα.

10 Οὕτω, λέγω ὑμῖν, χαρὰ γίνεται ἐνώπιον τῶν ἀγγέλων τοῦ Θεοῦ ἐπὶ ἑνὶ ἁμαρτωλῷ μετανοοῦντι.

30 Dicentes: Quia hic homo cœpit ædificare, & non potuit consummare.

31 Aut quis rex iturus committere alteri regi in bellum, non sedens prius consultat si potens est in decem millibus occurrere cum viginti millibus venienti ad se?

32 Si autem non, adhuc longe illo existente, legationem mittens rogat quæ ad pacem.

CAPUT XV.

1 Erant autem appropinquantes ei omnes publicani & peccatores audire illum.

2 Et murmurabant Pharisæi & Scribæ, dicentes: Quia hic peccatores recipit, & manducat cum illis.

3 Ait autem ad illos parabolam istam, dicens:

4 Quis homo ex vobis habens centum oves, & perdens unam ex illis, nonne dimittit nonaginta novem in deserto, & vadit ad perditam, donec inveniat eam?

5 Et inveniens imponit in humeros suos gaudens.

6 Et veniens in domum, convocat amicos & vicinos, dicens illis: Congratulamini mihi, quia inveni ovem meam perditam.

7 Dico vobis, quod ita gaudium erit in cœlo super uno peccatore pœnitente, quam super nonaginta novem justis, qui non opus habent pœnitentia.

8 Aut quæ mulier drachmas habens decem, si perdiderit drachmam unam, nonne accendit lucernam, & everrit domum, & quærit diligenter, usquequo inveniat?

9 Et inveniens convocat amicas & vicinas, dicens: Congratulamini mihi, quia inveni drachmam quam perdideram.

10 Ita, dico vobis gaudium fit coram angelis Dei super uno peccatore pœnitente.

30. Et ne disent : Cet homme a commencé à bâtir, et n'a pu achever.

31. Ou, qui est le Roi, qui, marchant pour livrer bataille à un autre Roi, ne s'asseye premièrement, et ne consulte s'il pourra, avec dix mille *hommes*, aller à la rencontre de celui qui vient contre lui avec vingt mille ?

32. Autrement, pendant que celui-ci est encore loin, il lui envoie une ambassade pour lui demander la paix.

TOUS les péagers et les gens de mauvaise vie s'approchoient de *Jésus* pour l'entendre.

2. Et les Pharisiens et les Scribes en murmuroient, et disoient : Cet homme reçoit les gens de mauvaise vie, et mange avec eux.

3. Mais il leur proposa cette parabole :

4. Qui est l'homme d'entre vous, qui, ayant cent brebis, s'il en perd une, ne laisse les quatre-vingt-neuf au désert, et n'aille après celle qui est perdue, jusqu'à ce qu'il l'ait trouvée ;

5. Et qui, l'ayant trouvée, ne la mette sur ses épaules avec joie ;

6. Et étant arrivé dans la maison, n'appelle ses amis et ses voisins, et ne leur dise : Réjouissez-vous avec moi, car j'ai trouvé ma brebis qui étoit perdue ?

7. Je vous dis, qu'il y aura de même plus de joie dans le ciel pour un seul pécheur qui s'amende, que pour quatre-vingt-dix-neuf justes, qui n'ont pas besoin de repentance.

8. Ou, qui est la femme qui, ayant dix drachmes, si elle en perd une, n'allume une chandelle, ne balaie la maison, et ne cherche avec soin, jusqu'à ce qu'elle ait trouvé *sa drachme* ;

9. Et qui, l'ayant trouvée, n'appelle ses amies et ses voisins, et ne leur dise : Réjouissez-vous avec moi, car j'ai trouvé la drachme que j'avois perdue ?

10. Je vous dis, qu'il y a de même de la joie devant les Anges de Dieu, pour un seul pécheur qui s'amende.

30 Saying, This man began to build, and was not able to finish. L. 14.

31 Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?

32 Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace.

THEN drew near unto him all the publicans and sinners for to hear him. L. 15.

2 And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them.

3 And he spake this parable unto them, saying,

4 What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?

5 And when he hath found *it*, he layeth *it* on his shoulders, rejoicing.

6 And when he cometh home, he calleth together *his* friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost.

7 I say unto you, That likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.

8 Either what woman, having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find *it*?

9 And when she hath found *it*, she calleth *her* friends and *her* neighbours together, saying, Rejoice with me; for I have found the piece which I had lost.

10 Likewise, I say unto you, There is joy in the presence of the angels of God, over one sinner that repenteth.

11 Εἶπε δέ· Ἄνθρωπός τις εἶχε δύο υἱούς.

12 Καὶ εἶπεν ὁ νεώτερος αὐτῶν τῷ πατρί· Πάτερ, δός μοι τὸ ἐπιβάλλον μέρος τῆς οὐσίας. Καὶ διεῖλεν αὐτοῖς τὸν βίον.

* 13 Καὶ μετ' ὀλίγας ἡμέρας συναγαγὼν ἅπαντα ὁ νεώτερος υἱὸς, † ἀπεδήμησεν εἰς χώραν † μακρὰν· καὶ ἐκεῖ † διεσκόρπισε τὴν † οὐσίαν αὐτοῦ, † ζῶν † ἀσώτως.

14 Δαπανήσαντος δὲ αὐτοῦ πάντα, ἐγένετο λιμὸς ἰσχυρὸς κατὰ τὴν χώραν ἐκείνην· καὶ αὐτὸς ἤρξατο ὑστερεῖσθαι.

15 Καὶ πορευθεὶς ἐκολλήθη ἑνὶ τῶν πολιτῶν τῆς χώρας ἐκείνης· καὶ ἔπεμψεν αὐτὸν εἰς τοὺς ἀγροὺς αὐτοῦ βόσκειν χοίρους.

* 16 Καὶ ἐπεθύμει † γεμίσαι τὴν κοιλίαν αὐτοῦ ἀπὸ τῶν † κερατίων, ὧν ἤσθιον οἱ † χοῖροι· καὶ οὐδεὶς ἐδίδου αὐτῷ.

17 Εἰς ἑαυτὸν δὲ ἐλθὼν, εἶπε· Πόσοι μίσθιοι τοῦ πατρός μου περισσεύονται ἄρτων, ἐγὼ δὲ λιμῷ ἀπόλλυμαι;

18 Ἀναστὰς πορεύσομαι πρὸς τὸν πατέρα μου, καὶ ἐρῶ αὐτῷ· Πάτερ, ἥμαρτον εἰς τὸν οὐρανὸν, καὶ ἐνώπιόν σου.

* 19 Καὶ οὐκέτι εἰμὶ † ἄξιος κληθῆναι υἱός σου· ποίησόν με ὡς ἕνα τῶν † μισθίων σου.

20 Καὶ ἀναστὰς ἦλθε πρὸς τὸν πατέρα ἑαυτοῦ. Ἔτι δὲ αὐτοῦ μακρὰν ἀπέχοντος, εἶδεν αὐτὸν ὁ πατὴρ αὐτοῦ, καὶ ἐσπλαγχνίσθη· καὶ δραμὼν ἐπέπεσεν ἐπὶ τὸν τράχηλον αὐτοῦ καὶ κατεφίλησεν αὐτόν,

21 Εἶπε δὲ αὐτῷ ὁ υἱὸς· Πάτερ, ἥμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου, καὶ οὐκέτι εἰμὶ ἄξιος κληθῆναι υἱός σου.

* 22 Εἶπε δὲ ὁ πατὴρ πρὸς τοὺς δούλους αὐτοῦ· † Ἐξενέγκατε τὴν † στολὴν τὴν πρώτην, καὶ ἐνδύσατε αὐτὸν, καὶ δότε † δακτύλιον εἰς τὴν χεῖρα αὐτοῦ, καὶ ὑποδήματα εἰς τοὺς πόδας·

* 23 Καὶ ἐνέγκαντες τὸν † μόσχον τὸν † σιτευτὸν θύσατε· καὶ φαγόντες εὐφρανθῶμεν·

peccatore pœnitente.

11 Ait autem: Homo quidam habuit duos filios

12 Et dixit junior eorum patri: Pater, da mihi competentem partem substantiæ, & divisit illis vitam.

13 Et post non multos dies congregans omnia junior filius peregrè profectus est in regionem longinquam, & ibi dissipavit substantiam suam vivens profusè.

14 Consumente autem ipso omnia, facta est fames valida per regionem illam, & ipse cœpit defici.

15 Et abiens adhæsit uni civium regionis illius: & misit illum in agros suos pascere porcos.

16 Et desiderabat implere ventrem suum de filiquis quas manducabant porci: & nemo dabat illi.

17 In se autem veniens, dixit; Quot mercenarii patris mei abundant panibus, ego autem fame pereo?

18 Surgens ibo ad patrem meum, & dicam ei: Pater, peccavi in cælum, & coram te:

19 Et non amplius sum dignus vocari filius tuus, fac me sicut unum mercenariorum tuorum.

20 Et surgens venit ad patrem suum. Adhuc autem eo longè absente, vidit illum pater ipsius, & misericordia motus est, & currens cecidit super collum ejus, & osculatus est eum.

21 Dixit autem ei filius: Pater peccavi in cælum & coram te, & non amplius sum dignus vocari filius tuus.

22 Dixit autem pater ad servos suos: Afferte stolam primam, & induite illum, & date annulum in manum ejus, & calceamenta in pedes.

23 Et afferentes vitulum saginatum occidite, & comedentes oblectemur.

11. Il leur dit encore : Un homme avoit deux fils ;

12. Dont le plus jeune dit à *son* père : Mon père, donne-moi la part du bien qui me doit écheoir. Ainsi *le père* leur partagea son bien.

13. Et peu de jours après, ce plus jeune fils ayant amassé, s'en alla dehors dans un pays éloigné, et il y dissipa son bien en vivant dans la débauche.

14. Après qu'il eut tout dépensé, il survint une grande famine en ce pays-là ; et il commença à être dans l'indigence.

15. Alors il s'en alla, et se mit au service d'un des habitans de ce pays-là, qui l'envoya dans ses possessions, pour paître les pourceaux.

16. Et il eût bien voulu se rassasier des carrouges que les pourceaux mangeoient ; mais personne ne lui en donnoit.

17. Etant donc rentré en lui-même, il dit : Combien y a-t-il de gens aux gages de mon père, qui ont du pain en abondance, et moi je meurs de faim ?

18. Je me leverai, et m'en irai vers mon père, et je lui dirai : *Mon* père, j'ai péché contre le ciel, et contre toi ;

19. Et je ne suis plus digne d'être appelé ton fils : Traite-moi comme l'un de tes domestiques.

20. Il partit donc, et vint vers son père. Et comme il étoit encore loin, son père le vit, et fut touché de compassion ; et courant à lui, il se jeta à son cou et le baisa.

21. Et son fils lui dit : *Mon* père, j'ai péché contre le ciel et contre toi ; et je ne suis plus digne d'être appelé ton fils.

22. Mais le père dit à ses serviteurs : Apportez la plus belle robe, et l'en revêtez, et mettez-lui un anneau au doigt, et des souliers aux pieds ;

23. Et amenez un veau gras, et le tuez ; mangeons, et réjouissons-nous ;

11 And he said, A certain man had two sons:

12 And the younger of them said to *his* father, Father, give me the portion of goods that falleth *to me*. And he divided unto them *his* living.

13 And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.

14 And when he had spent all, there arose a mighty famine in that land; and he began to be in want.

15 And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.

16 And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.

17 And when he came to himself, he said, How many hired servants of my father's have bread enough, and to spare, and I perish with hunger!

18 I will arise, and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,

19 And am no more worthy to be called thy son: make me as one of thy hired servants.

20 And he arose, and came to his father. But, when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

21 And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

22 But the father said to his servants, Bring forth the best robe, and put *it* on him; and put a ring on his hand, and shoes on *his* feet:

23 And bring hither the fatted calf, and kill *it*; and let us eat, and be merry:

24 Ὅτι οὗτος ὁ υἱός μου νεκρὸς ἦν, καὶ ἀνέζησε· καὶ ἀπολωλὼς ἦν, καὶ εὑρέθη. Καὶ ἤρξαντο εὐφραίνεσθαι.

* 25 Ἦν δὲ ὁ υἱὸς αὐτοῦ ὁ πρεσβύτερος ἐν ἀγρῷ· καὶ ὡς ἐρχόμενος ἤγγισε τῇ οἰκίᾳ, ἤκουσε † συμφωνίας καὶ † χορῶν·

26 Καὶ προσκαλεσάμενος ἕνα τῶν παίδων ἐπυνθάνετο τί εἴη ταῦτα.

27 Ὁ δὲ εἶπεν αὐτῷ Ὅτι ὁ ἀδελφός σου ἥκει· καὶ ἔθυσεν ὁ πατήρ σου τὸν μόσχον τὸν σιτευτόν, ὅτι ὑγιαίνοντα αὐτὸν ἀπέλαβεν.

28 Ὠργίσθη δέ, καὶ οὐκ ἤθελεν εἰσελθεῖν. Ὁ οὖν πατὴρ αὐτοῦ ἐξελθὼν παρεκάλει αὐτόν·

* 29 Ὁ δὲ ἀποκριθεὶς εἶπε τῷ πατρί· Ἰδού, τοσαῦτα ἔτη δουλεύω σοι, καὶ οὐδέποτε ἐντολήν σου παρῆλθον, καὶ ἐμοὶ οὐδέποτε ἔδωκας ‡ ἔριφον, ἵνα μετὰ τῶν φίλων μου εὐφρανθῶ·

30 Ὅτε δὲ ὁ υἱός σου οὗτος, ὁ καταφαγών σου τὸν βίον μετὰ πορνῶν, ἦλθεν, ἔθυσας αὐτῷ τὸν μόσχον τὸν σιτευτόν.

31 Ὁ δὲ εἶπεν αὐτῷ· Τέκνον, σὺ πάντοτε μετ' ἐμοῦ εἶ, καὶ πάντα τὰ ἐμὰ σά ἐστιν.

32 Εὐφρανθῆναι δὲ καὶ χαρῆναι ἔδει, ὅτι ὁ ἀδελφός σου οὗτος νεκρὸς ἦν, καὶ ἀνέζησε· καὶ ἀπολωλὼς ἦν, καὶ εὑρέθη. 27. † 6.

Κεφ. ις'. 16.

* 1 Ἔλεγε δὲ καὶ πρὸς τοὺς μαθητὰς αὐτοῦ. Ἄνθρωπός τις ἦν πλούσιος, ὃς εἶχεν οἰκονόμον· καὶ οὗτος † διεβλήθη αὐτῷ ὡς διασκορπίζων τὰ ὑπάρχοντα αὐτοῦ.

* 2 Καὶ φωνήσας αὐτὸν, εἶπεν αὐτῷ· Τί τοῦτο ἀκούω περὶ σοῦ; ‡ ἀπόδος τὸν λόγον τῆς † οἰκονομίας σου· οὐ γὰρ δυνήσῃ ἔτι † οἰκονομεῖν.

* 3 Εἶπε δὲ ἐν ἑαυτῷ ὁ οἰκονόμος· Τί ποιήσω, ὅτι ὁ κύριός μου ἀφαιρεῖται τὴν οἰκονομίαν ἀπ' ἐμοῦ; σκάπτειν οὐκ ἰσχύω, † ἐπαιτεῖν ‡ αἰσχύνομαι.

24 Quia hic filius meus mortuus erat, & revixit: & perditus fuerat, & inventus est: & cœperunt oblectari.

25 Erat autem filius ejus senior in agro: & ut veniens appropinquavit domui, audivit symphoniam & choros.

26 Et advocans unum puerorum, interrogavit quid essent hæc.

27 Is autem dixit illi: Quia frater tuus venit: & occidit pater tuus vitulum saginatum: quia valentem illum recepit.

28 Indignatus est autem, & non volebat introire, ergo pater illius egressus advocabat illum.

29 Is autem respondens dixit patri: Ecce tot annos servio tibi, & nunquam mandatum tuum præterivi, & mihi nunquam dedisti hœdum, ut cum amicis meis oblectarer.

30 Quum autem filius tuus hic, devorans tuam vitam cum meretricibus, venit, occidisti illi vitulum saginatum.

31 Is autem dixit illi: Fili, tu semper cum me es, & omnia mea tua sunt.

32 Oblectari autem & gaudere oportebat, quia frater tuus hic mortuus erat, & revixit: & perditus erat, & inventus est.

CAPUT XVI.

1 Dicebat autem & ad discipulos suos: Homo quidam erat dives, qui habebat dispensatorem, & hic delatus est ei, ut dissipans substantias illius.

2 Et vocans illum, ait illi: Quid hoc audio de te? Redde rationem dispensationis tuæ, non enim poteris adhuc dispensare.

3 Ait autem in seipso dispensator: Quid faciam, quia dominus meus aufert dispensationem à me? fodere non valeo, mendicare erubesco.

24. Parce que mon fils, que voici étoit mort, et il est revenu à la vie ; il étoit perdu, mais il est retrouvé. Et ils commencèrent à se réjouir.

25. Cependant son fils aîné, qui étoit à la campagne, revint ; et comme il approchait de la maison, il entendit les chants et les danses.

26. Et il appela un des serviteurs, à qui il demanda ce que c'étoit.

27. Et *le serviteur* lui dit : Ton frère est de retour, et ton père a tué un veau gras, parce qu'il l'a recouvré en *bonne* santé.

28. Mais il se mit en colère, et ne voulut point entrer. Son père donc sortit, et le pria *d'entrer*.

29. Mais il répondit à son père : Voici, il y a tant d'années que je te sers, sans avoir jamais contrevenu à ton commandement, et tu ne m'as jamais donné un chevreau pour me réjouir avec mes amis.

30. Mais quand ton fils que voilà, qui a mangé tout son bien avec des femmes débauchées, est revenu, tu as fait tuer un veau gras pour lui.

31. Et *son père* lui dit : *Mon* fils, tu es toujours avec moi, et tout ce que j'ai est à toi.

32. Mais il falloit bien faire un festin et se réjouir, parce que ton frère que voilà est mort, et il est revenu à la vie ; il étoit perdu, et il est retrouvé.

CHAPITRE XVI.

Les paraboles de l'Econome injuste, du Riche et de Lazare.

JÉSUS disoit aussi à ses Disciples : Un homme riche avoit un économe qui fut accusé devant lui de dissiper son bien.

2. Et l'ayant fait venir, il lui dit : Qu'est-ce que j'entends dire de toi ? Rends compte de ton administration ; car tu ne pourras plus désormais administrer *mon bien*.

3. Alors cet économe dit en lui-même : Que ferai-je, puisque mon maître m'ôte l'administration *de son bien* ? Je ne saurois travailler à la terre, et j'aurois honte de mendier.

24 For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry. L. 15.

25 Now, his elder son was in the field: and as he came and drew nigh to the house, he heard musick and dancing.

26 And he called one of the servants, and asked what these things meant.

27 And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.

28 And he was angry, and would not go in: therefore came his father out, and entreated him.

29 And he, answering, said to *his* father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment; and yet thou never gavest me a kid, that I might make merry with my friends:

30 But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.

31 And he said unto him, Son, thou art ever with me, and all that I have is thine.

32 It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

CHAP. XVI.

Of the unjust steward.

AND he said also unto his disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods. L.

2 And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward.

3 Then the steward said within himself, What shall I do, for my lord taketh away from me the stewardship? I cannot dig; to beg I am ashamed.

4 Ἔγνων τί ποιήσω, ἵνα ὅταν μεταστάθῳ τῆς οἰκονομίας, δέξωνταί με εἰς τοὺς οἴκους αὐτῶν.

5 Καὶ προσκαλεσάμενος ἕνα ἕκαστον τῶν χρεοφειλετῶν τοῦ κυρίου ἑαυτοῦ, ἔλεγε τῷ πρώτῳ· Πόσον ὀφείλεις τῷ κυρίῳ μου;

* 6 Ὁ δὲ εἶπεν· Ἑκατὸν † βάτους ἐλαίου. Καὶ εἶπεν αὐτῷ· Δέξαι σου τὸ γράμμα, καὶ καθίσας ταχέως γράψον πεντήκοντα.

* 7 Ἔπειτα ἑτέρῳ εἶπε· Σὺ δὲ πόσον ὀφείλεις; Ὁ δὲ εἶπεν· Ἑκατὸν † κόρους σίτου. Καὶ λέγει αὐτῷ· Δέξαι σου τὸ γράμμα, καὶ γράψον ‡ ὀγδοήκοντα.

* 8 Καὶ † ἐπῄνεσεν ὁ κύριος τὸν οἰκονόμον τῆς † ἀδικίας, ὅτι † φρονίμως ἐποίησεν, ὅτι οἱ υἱοὶ τοῦ αἰῶνος τούτου φρονιμώτεροι ὑπὲρ τοὺς υἱοὺς τοῦ φωτὸς εἰς τὴν γενεὰν τὴν ἑαυτῶν εἰσι.

9 Κἀγὼ ὑμῖν λέγω· Ποιήσατε ἑαυτοῖς φίλους ἐκ τοῦ μαμωνᾶ τῆς ἀδικίας· ἵνα ὅταν ἐκλίπητε, δέξωνται ὑμᾶς εἰς τὰς αἰωνίους σκηνάς.

10 Ὁ πιστὸς ἐν ἐλαχίστῳ, καὶ ἐν πολλῷ πιστός ἐστι· καὶ ὁ ἐν ἐλαχίστῳ ἄδικος, καὶ ἐν πολλῷ ἄδικός ἐστιν.

11 Εἰ οὖν ἐν τῷ ἀδίκῳ μαμωνᾷ πιστοὶ οὐκ ἐγένεσθε, τὸ ἀληθινὸν τίς ὑμῖν πιστεύσει;

12 Καὶ εἰ ἐν τῷ ἀλλοτρίῳ πιστοὶ οὐκ ἐγένεσθε, τὸ ὑμέτερον τίς ὑμῖν δώσει;

* 13 Οὐδεὶς οἰκέτης δύναται δυσὶ κυρίοις δουλεύειν· ἢ γὰρ τὸν ἕνα μισήσει, καὶ τὸν ἕτερον ἀγαπήσει· ἢ ἑνὸς ἀνθέξεται, καὶ τοῦ ἑτέρου καταφρονήσει· οὐ δύνασθε Θεῷ ‡ δουλεύειν καὶ † μαμωνᾷ.

14 Ἤκουον δὲ ταῦτα πάντα καὶ οἱ φαρισαῖοι, φιλάργυροι ὑπάρχοντες· καὶ ἐξεμυκτήριζον αὐτόν.

15 Καὶ εἶπεν αὐτοῖς· Ὑμεῖς ἐστε οἱ δικαιοῦντες ἑαυτοὺς ἐνώπιον τῶν ἀνθρώπων· ὁ δὲ Θεὸς γινώσκει τὰς καρδίας ὑμῶν· ὅτι τὸ ἐν ἀνθρώποις ὑψηλόν, βδέλυγμα ἐνώπιον τοῦ Θεοῦ ἐστιν.

4 Scio quid faciam, ut quum amotus fuero dispensatione, recipiant me in domos suas.

5 Et convocans unumquemque debitorum Domini sui, dicebat primo: Quantum debes domino meo?

6 Is autem dixit: Centum batos olei, & dixit illi: Accipe tuum scriptum, & sedens citò scribe quinquaginta.

7 Deinde alii dixit: Tu verò quantum debes? is autem ait: Centum coros tritici, & ait illi: Accipe tuas literas, & scribe octoginta.

8 Et laudavit dominus dispensatorem injustitiæ, quia prudenter fecisset: quia filii seculi hujus prudentiores super filios lucis in generationem suam sunt.

9 Et ego vobis dico: Facite vobis ipsis amicos de mamona injustitiæ, ut quum defeceritis, recipiant vos in æterna tabernacula.

10 Fidelis in minimo, & in multo fidelis est: & in modico injustus, etiam in multo injustus est.

11 Si ergo in injusto mamona fideles non fuistis, verum quis vobis credet?

12 Et si in alieno fideles non fuistis, vestrum quis vobis dabit?

13 Nemo servus potest duobus dominis servire aut enim unum odiet, & alterum diliget: aut uni adhærebit, & alterum contemnet; non potestis Deo servire & mamonæ

14 Audiebant autem hæc omnia & Pharisæi avari subsistentes, & deridebant illum.

15 Et ait illis: Vos estis justificantes vos ipsos coram hominibus: at Deus novit corda vestra, quia quod in hominibus altum, abominatio ante Deum est.

4. Je sais ce que je ferai, afin que quand on m'aura ôté mon administration, il y ait des gens qui me reçoivent dans leurs maisons.

5. Alors il fit venir séparément chacun des débiteurs de son maître; et il dit au premier : Combien dois-tu à mon maître ?

6. Il répondit : Cent mesures d'huile. Et l'*économe* lui dit : Reprends ton billet; assieds-toi là, et écris-en promptement *un autre* de cinquante.

7. Il dit ensuite à un autre : Et toi, Combien dois-tu ? Il dit : Cent mesures de froment. Et l'*économe* lui dit : Reprends ton billet, et écris-en un *autre* de quatre-vingts.

8. Et le maître loua cet économe infidèle de ce qu'il avoit agi avec habileté; car les enfans de ce siècle sont plus prudens dans leur génération, que les enfans de lumière.

9. Et moi, je vous dis aussi : Faites-vous des amis avec les richesses injustes, afin que quand vous viendrez à manquer, ils vous reçoivent dans les tabernacles éternels.

10. Celui qui est fidèle dans les petites choses, sera aussi fidèle dans les grandes; et celui qui est injuste dans les petites choses, sera aussi injuste dans les grandes.

11. Si donc vous n'avez pas été fidèle dans les richesses injustes, qui vous confiera les véritables *richesses ?*

12. Et si vous n'avez pas été fidèles dans ce qui est à autrui : qui vous donnera ce qui est à vous ?

13. Nul serviteur ne peut servir deux maîtres; car ou il haïra l'un, et aimera l'autre; ou il s'attachera à l'un, et méprisera l'autre. Vous ne pouvez servir Dieu et Mammon.

14. Les Pharisiens, qui étoient avares, écoutoient tout cela, et se moquoient de lui.

15. Et il leur dit Pour vous, vous voulez passer pour justes devant les hommes, mais Dieu connoît vos cœurs; car ce qui est élevé devant les hommes est une abomination devant Dieu.

4 I am resolved what to do, that when I am put out of the stewardship, they may receive me into their houses.

5 So he called every one of his lord's debtors *unto him*, and said unto the first, How much owest thou unto my lord?

6 And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty.

7 Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore.

8 And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light.

9 And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations.

10 He that is faithful in that which is least, is faithful also in much; and he that is unjust in the least, is unjust also in much.

11 If, therefore, ye have not been faithful in the unrighteous mammon, who will commit to your trust the true *riches?*

12 And if ye have not been faithful in that which is another man's, who shall give you that which is your own?

13 No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

14 And the Pharisees also, who were covetous, heard all these things: and they derided him.

15 And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God.

18 Πᾶς ὁ ἀπολύων τὴν γυναῖκα αὐτοῦ, καὶ γαμῶν ἑτέραν, μοιχεύει· καὶ πᾶς ὁ ἀπολελυμένην ἀπὸ ἀνδρὸς γαμῶν, μοιχεύει.

* 19 Ἄνθρωπος δέ τις ἦν πλούσιος, καὶ † ἐνεδιδύσκετο † πορφύραν καὶ † βύσσον, † εὐφραινόμενος καθ' ἡμέραν † λαμπρῶς.

* 20 Πτωχὸς δέ τις ἦν ὀνόματι Λάζαρος, ὃς ἐβέβλητο πρὸς τὸν πυλῶνα αὐτοῦ ἡλκωμένος.

* 21 Καὶ † ἐπιθυμῶν χορτασθῆναι ἀπὸ τῶν † ψιχίων τῶν πιπτόντων ἀπὸ τῆς τραπέζης τοῦ πλουσίου· ἀλλὰ καὶ οἱ † κύνες ἐρχόμενοι † ἀπέλειχον τὰ † ἕλκη αὐτοῦ.

* 22 Ἐγένετο δὲ ἀποθανεῖν τὸν πτωχὸν, καὶ † ἀπενεχθῆναι αὐτὸν ὑπὸ τῶν ἀγγέλων εἰς τὸν κόλπον τοῦ Ἀβραάμ· ἀπέθανε δὲ καὶ ὁ πλούσιος, καὶ † ἐτάφη.

23 Καὶ ἐν τῷ ᾅδῃ ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ, ὑπάρχων ἐν βασάνοις, ὁρᾷ τὸν Ἀβραὰμ ἀπὸ μακρόθεν, καὶ Λάζαρον ἐν τοῖς κόλποις αὐτοῦ.

* 24 Καὶ αὐτὸς φωνήσας εἶπε· Πάτερ Ἀβραὰμ ἐλέησόν με, καὶ πέμψον Λάζαρον, ἵνα † βάψῃ τὸ † ἄκρον τοῦ † δακτύλου αὐτοῦ † ὕδατος, καὶ † καταψύξῃ τὴν γλῶσσάν μου· ὅτι † ὀδυνῶμαι ἐν τῇ † φλογὶ ταύτῃ.

25 Εἶπε δὲ Ἀβραάμ· Τέκνον, μνήσθητι ὅτι ἀπέλαβες σὺ τὰ ἀγαθά σου ἐν τῇ ζωῇ σου, καὶ Λάζαρος ὁμοίως τὰ κακά· νῦν δὲ ὧδε παρακαλεῖται, σὺ δὲ ὀδυνᾶσαι.

* 26 Καὶ ἐπὶ πᾶσι τούτοις, μεταξὺ ἡμῶν καὶ ὑμῶν † χάσμα μέγα † ἐστήρικται, ὅπως οἱ θέλοντες † διαβῆναι † ἐντεῦθεν πρὸς ὑμᾶς, μὴ δύνωνται, μηδὲ οἱ ἐκεῖθεν πρὸς ἡμᾶς διαπερῶσιν.

27 Εἶπε δέ· Ἐρωτῶ οὖν σε πάτερ, ἵνα πέμψῃς αὐτὸν εἰς τὸν οἶκον τοῦ πατρός μου

28 Ἔχω γὰρ πέντε ἀδελφοὺς, ὅπως διαμαρτύρηται αὐτοῖς, ἵνα μὴ καὶ αὐτοὶ ἔλθωσιν εἰς τὸν τόπον τοῦτον τῆς βασάνου.

29 Λέγει αὐτῷ Ἀβραάμ· Ἔχουσι Μωσέα καὶ τοὺς προφήτας· ἀκουσάτωσαν αὐτῶν.

18 Omnis repudians uxorem suam, & ducens alteram, mœchatur: & omnis repudiatam à viro ducens, mœchatur.

19 Homo autem quidem erat dives, & induebatur purpuram & byssum, oblectatus quotidie splendide.

20 Pauper autem qui iam erat nomine Lazarus, qui ejectus erat ad januam ejus ulcerosus.

21 Et cupiens saturari de micis cadentibus de mensa divitis: sed & canes venientes lingebant ulcera ejus.

22 Factum est autem mori pauperem, & asportari eum ab angelis in sinum Abrahæ: Mortuus est autem & dives, & sepultus est.

23 Et in inferno elevans oculos suos, existens in tormentis, vidit Abraham à longè, & Lazarum in gremiis ejus.

24 Et ipse clamans dixit: Pater Abraham miserere mei, & mitte Lazarum, ut intingat extremum digiti sui aqua, & refrigeret linguam meam: quia crucior in flamma hac.

25 Dixit autem Abraham: Fili, recordare quia recepisti tu bona tua in vita tua, & Lazarus similiter mala: nunc autem hic consolatur, tu verò cruciaris.

26 Et omnibus his, inter nos & vos hiatus magnus firmatus est, ut volentes transire hinc ad vos, non possint: neque qui inde ad nos transmeent.

27 Ait autem: Rogo ergo te, pater, ut mittas eum in domum patris mei.

28 Habeo enim quinque fratres; ut testetur illis, ut non & ipsi veniant in locum hunc tormenti.

29 Ait illi Abraham: Habent Mosen, & Prophetas: audiant illos.

18. Quiconque répudie sa femme et en épouse une autre, commet adultère; et quiconque épouse celle que son mari a répudiée, commet adultère.

19. Il y avoit un homme riche qui se vêtoit de pourpre et de fin lin, et qui se traitoit bien et magnifiquement tous les jours.

20. Il y avoit aussi un pauvre, nommé Lazare, qui étoit couché à la porte *de ce riche*, et qui étoit couvert d'ulcères.

21. Il désiroit de se rassasier des miettes qui tomboient de la table du riche; et même les chiens venoient lécher ses ulcères.

22. Or, il arriva que le pauvre mourut, et il fut porté par les Anges dans le sein d'Abraham; le riche mourut aussi, et fut enseveli.

23. Et étant en enfer et dans les tourmens, il leva les yeux, et vit de loin Abraham, et Lazare dans son sein.

24. Et s'écriant, il dit: Père Abraham, aie pitié de moi, et envoie Lazare, afin qu'il trempe dans l'eau le bout de son doigt, pour me rafraîchir la langue; car je suis extrêmement tourmenté dans cette flamme.

25. Mais Abraham lui répondit: Mon fils, souviens-toi que tu as eu tes biens pendant ta vie, et Lazare y a eu des maux; et maintenant il est consolé, et tu es dans les tourmens.

26. Outre cela, il y a un grand abyme entre vous et nous; de sorte que ceux qui voudront passer d'ici vers vous ne le peuvent; non plus que ceux qui *voudroient* passer de là ici.

27. Et *le riche* dit: Je te prie donc, Père *Abraham*, d'envoyer *Lazare* dans la maison de mon Père;

28. Car j'ai cinq frères, afin qu'il les avertisse, de peur qu'ils ne viennent aussi eux-mêmes dans ce lieu de tourmens.

29. Abraham lui répondit: Ils ont Moyse et les Prophètes; qu'ils les écoutent.

18 Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from *her* husband, committeth adultery.

19 There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day:

20 And there was a certain beggar, named Lazarus, which was laid at his gate full of sores,

21 And desiring to be fed with the crumbs which fell from the rich man's table: moreover, the dogs came and licked his sores.

22 And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried;

23 And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

24 And he cried, and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

25 But Abraham said, Son, remember that thou in thy life time receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.

26 And, besides all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that *would come* from thence.

27 Then he said, I pray thee, therefore, father, that thou wouldest send him to my father's house:

28 For I have five brethren; that he may testify unto them, lest they also come into this place of torment.

29 Abraham saith unto him, They have Moses and the prophets; let them hear them.

30 Ὁ δὲ εἶπεν· Οὐχί, πάτερ Ἀβραάμ· ἀλλ' ἐάν τις ἀπὸ νεκρῶν πορευθῇ πρὸς αὐτοὺς, μετανοήσουσιν.

31 Εἶπε δὲ αὐτῷ. Εἰ Μωσέως καὶ τῶν προφητῶν οὐκ ἀκούουσιν, οὐδὲ ἐάν τις ἐκ νεκρῶν ἀναστῇ, πεισθήσονται. 39. † 11.

Κεφ. ιζ'. 17.

* 1 Εἶπε δὲ πρὸς τοὺς μαθητάς· † Ἀνένδεκτόν ἐστι μὴ ἐλθεῖν τὰ σκάνδαλα· οὐαὶ δὲ δι' οὗ ἔρχεται.

* 2 † Λυσιτελεῖ αὐτῷ, εἰ † μύλος ‡ ὀνικὸς περίκειται περὶ τὸν τράχηλον αὐτοῦ, καὶ ἔρριπται εἰς τὴν θάλασσαν, ἢ ἵνα σκανδαλίσῃ ἕνα τῶν μικρῶν τούτων.

3 Προσέχετε ἑαυτοῖς. Ἐὰν δὲ ἁμάρτῃ εἰς σὲ ὁ ἀδελφός σου, ἐπιτίμησον αὐτῷ καὶ ἐὰν μετανοήσῃ, ἄφες αὐτῷ.

4 Καὶ ἐὰν ἑπτάκις τῆς ἡμέρας ἁμάρτῃ εἰς σὲ, καὶ ἑπτάκις τῆς ἡμέρας ἐπιστρέψῃ ἐπί σε, λέγων· Μετανοῶ· ἀφήσεις αὐτῷ.

7 Τίς δὲ ἐξ ὑμῶν δοῦλον ἔχων ἀροτριῶντα, ἢ ποιμαίνοντα, ὃς εἰσελθόντι ἐκ τοῦ ἀγροῦ ἐρεῖ εὐθέως· Παρελθὼν ἀνάπεσαι;

8 Ἀλλ' οὐχὶ ἐρεῖ αὐτῷ· Ἑτοίμασον τί δειπνήσω, καὶ περίζωσάμενος διακόνει μοι, ἕως φάγω καὶ πίω· καὶ μετὰ ταῦτα φάγεσαι καὶ πίεσαι σύ;

9 Μὴ χάριν ἔχει τῷ δούλῳ ἐκείνῳ ὅτι ἐποίησε τὰ διαταχθέντα αὐτῷ; οὐ δοκῶ.

* 10 Οὕτω καὶ ὑμεῖς, ὅταν ποιήσητε πάντα τὰ διαταχθέντα ὑμῖν, λέγετε· Ὅτι δοῦλοι † ἀχρεῖοί ἐσμεν· ὅτι ὃ ὠφείλομεν ποιῆσαι, πεποιήκαμεν.

* 20 Ἐπερωτηθεὶς δὲ ὑπὸ τῶν Φαρισαίων πότε ἔρχεται ἡ βασιλεία τοῦ Θεοῦ, ἀπεκρίθη αὐτοῖς, καὶ εἶπεν· Οὐκ ἔρχεται ἡ βασιλεία τοῦ Θεοῦ μετὰ † παρατηρήσεως.

30 Is autem dixit: Non pater Abraham: sed si quis ex mortuis ierit ad eos, pœnitebunt.

31 Ait autem illi: Si Mosen & Prophetas non audiunt, neque si quis ex mortuis resurrexerit, credent.

CAPUT XVII.

1 AIT autem ad discipulos: Impossibile est non venire scandala: væ autem per quem veniunt.

2 Expedit illi, si mola asinaria circumponatur circa collum ejus, & projiciatur in mare, quam ut scandalizet unum parvorum istorum.

3 Attendite vobis ipsis: si verò peccaverit in te frater tuus, increpa illum. Et si pœnituerit, dimitte illi:

4 Et si septies die peccaverit in te, & septies die conversus fuerit ad te, dicens: Pœniteo, dimittes illi.

7 Quis autem ex vobis servum habens arantem aut pascentem, qui regresso de agro dicat statim: Adveniens recumbe.

8 Imo nonne dicet ei: Para quod cœnem, & circumcinctus ministra mihi, donec manducem & bibam, & post hæc manducabis & bibes tu?

9 Num gratiam habet servo illi, quia fecit præcepta ei? non puto.

10 Sic & vos quum feceritis omnia præcepta vobis, dicite, quod servi inutiles sumus, quia quod debuimus facere, fecimus.

20 Interrogatus autem à Pharisæis, quando venit regnum Dei, respondit eis & dixit: Non venit regnum Dei cum observatione:

30. *Le riche* dit : Non, Père Abraham ; mais si quelqu'un des morts va vers eux, ils s'amenderont.

31. Et *Abraham* lui dit : S'ils n'écoutent pas Moyse et les Prophètes, ils ne seroient pas non plus persuadés, quand même quelqu'un des morts ressusciteroit.

CHAPITRE XVII.

Jésus-Christ entretient du scandale, du pardon, des serviteurs inutiles ; guérit dix lépreux, et parle du jour du fils de l'homme.

JÉSUS dit *aussi* à ses Disciples : Il ne se peut faire qu'il n'arrive des scandales ; toutefois malheur à celui par qui ils arrivent !

2. Il vaudroit mieux pour lui qu'on lui mît au cou une meule de moulin, et qu'on le jetât dans la mer, que de scandaliser un de ces petits.

3. Prenez *donc* garde à vous. Si ton frère t'a offensé, reprends-le ; et s'il se répent, pardonne-lui.

4. Et s'il t'a offensé sept fois le jour, et que sept fois le jour il revienne vers toi, et te dise : Je me repens ; pardonne-lui.

7. Qui de vous ayant un serviteur qui laboure ou qui paisse *les troupeaux*, et le *voyant* revenir des champs, lui dise aussitôt : Avance-toi, et te mets à table ?

8. Ne lui dira-t-il pas plutôt : Prépare-moi à souper, et ceins-toi et me sers, jusqu'à ce que j'aie mangé et bu ; et après cela tu mangeras et tu boiras.

9. Sera-t-il redevable à ce serviteur, parce qu'il aura fait ce qui lui avoit été commandé ? Je ne le pense pas.

10. Vous aussi de même, quand vous aurez fait tout ce qui vous est commandé, dites : Nous sommes des serviteurs inutiles ; parce que nous n'avons fait que ce que nous étions obligés de faire.

20. Les Pharisiens lui ayant demandé quand le Règne de Dieu viendroit ; il leur répondit : Le Règne de Dieu ne viendra point avec éclat.

…, et
…oi justice de

30 And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. L. 16.

31 And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead.

CHAP. XVII. L.

To avoid giving offence.

THEN said he unto the disciples, It is impossible but that offences will come: but woe *unto him* through whom they come?

2 It were better for him that a mill-stone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones.

3 Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him.

4 And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.

7 But which of you having a servant plowing, or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat?

8 And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink?

9 Doth he thank that servant because he did the things that were commanded him? I trow not.

10 So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.

20 And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them, and said, The kingdom of God cometh not with observation.

20 Καὶ καθὼς ἐγένετο ἐν ταῖς ἡμέραις τοῦ Νῶε, οὕτως ἔσται καὶ ἐν ταῖς ἡμέραις τοῦ υἱοῦ τοῦ ἀνθρώπου.

27 Ἤσθιον, ἔπινον, ἐγάμουν, ἐξεγαμίζοντο, ἄχρι ἧς ἡμέρας εἰσῆλθε Νῶε εἰς τὴν κιβωτόν· καὶ ἦλθεν ὁ κατακλυσμὸς, καὶ ἀπώλεσεν ἅπαντας.

28 Ὁμοίως καὶ ὡς ἐγένετο ἐν ταῖς ἡμέραις Λὼτ· ἤσθιον, ἔπινον, ἠγόραζον, ἐπώλουν, ἐφύτευον, ᾠκοδόμουν·

29 Ἧι δὲ ἡμέρᾳ ἐξῆλθε Λὼτ ἀπὸ Σοδόμων, ἔβρεξε πῦρ καὶ θεῖον ἀπ' οὐρανοῦ, καὶ ἀπώλεσεν ἅπαντας.

30 Κατὰ ταῦτα ἔσται ἧι ἡμέρᾳ ὁ υἱὸς τοῦ ἀνθρώπου ἀποκαλύπτεται.

31 Ἐν ἐκείνῃ τῇ ἡμέρᾳ, ὃς ἔσται ἐπὶ τοῦ δώματος, καὶ τὰ σκεύη αὐτοῦ ἐν τῇ οἰκίᾳ, μὴ καταβάτω ἆραι αὐτά· καὶ ὁ ἐν τῷ ἀγρῷ, ὁμοίως μὴ ἐπιστρεψάτω εἰς τὰ ὀπίσω.

32 Μνημονεύετε τῆς γυναικὸς Λώτ.

33 Ὃς ἐὰν ζητήσῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν· καὶ ὃς ἐὰν ἀπολέσῃ αὐτὴν, ζωογονήσει αὐτήν.

34 Λέγω ὑμῖν, ταύτῃ τῇ νυκτὶ ἔσονται δύο ἐπὶ κλίνης μιᾶς· ὁ εἷς παραληφθήσεται, καὶ ὁ ἕτερος ἀφεθήσεται.

35 Δύο ἔσονται ἀλήθουσαι ἐπὶ τὸ αὐτό· ἡ μία παραληφθήσεται, καὶ ἡ ἑτέρα ἀφεθήσεται.

36 Δύο ἔσονται ἐν τῷ ἀγρῷ· ὁ εἷς παραληφθήσεται, καὶ ὁ ἕτερος ἀφεθήσεται.

Κεφ. ιή 18.

1 Ἔλεγε δὲ καὶ παραβολὴν αὐτοῖς πρὸς τὸ δεῖν πάντοτε προσεύχεσθαι, καὶ μὴ ἐκκακεῖν,

2 Λέγων· Κριτής τις ἦν ἔν τινι πόλει τὸν Θεὸν μὴ φοβούμενος, καὶ ἄνθρωπον μὴ ἐντρεπόμενος.

3 Χήρα δέ τις ἦν ἐν τῇ πόλει ἐκείνῃ· καὶ ἤρχετο πρὸς αὐτὸν, λέγουσα· Ἐκδικησόν με ἀπὸ τοῦ ἀντιδίκου μου.

26 Et sicut factum est in diebus Noë, ita & erit in diebus filii hominis.

27 Edebant, bibebant, uxores ducebant, nubebant, usque quâ die intravit Noë in arcam, & venit diluvium, & perdidit omnes.

28 Similiter & sicut factum est in diebus Lot: edebant, bibebant, emebant, vendebant, plantabant, ædificabant.

29 Quâ autem die exiit Lot à Sodomis, pluit ignem & sulphur de cælo, & perdidit omnes.

30 Secundum hæc erit quâ die filius hominis revelatur.

31 In illa die, qui fuerit super domum, & vasa ejus in domo, ne descendat tollere illa: & qui in agro, similiter non redeat in quæ retrò.

32 Memores estote uxoris Lot.

33 Quicumque quæsierit animam suam servare, perdet illam: & quicumque perdiderit illam, vivificabit eam.

34 Dico vobis, illâ nocte erunt duo in lecto uno: unus assumetur, & alter relinquetur.

35 Duæ erunt molentes in idem: una assumetur, & altera relinquetur.

36 Duo erunt in agro, unus assumetur, & alter relinquetur.

1 Dicebat autem & parabolam illis, oportere semper orare, & non segnescere:

2 Dicens: Judex quidam erat in quadam civitate, Deum non timens, & hominem non reveritus.

3 Vidua autem erat in civitate illa, & veniebat ad eum, dicens: Vindica me de adversario meo.

26. Et ce qui arriva du tems de Noé, arrivera de même au tems du Fils de l'homme :

27. On mangeoit, on buvoit, on prenoit et on donnoit en mariage, jusqu'au jour que Noé entra dans l'arche ; et le Déluge vint qui les fit tous périr.

28. De même aussi, comme du tems de Lot, on mangeoit, on buvoit, on achetoit, on vendoit, on plantoit et on bâtissoit ;

29. Mais le jour que Lot sortit de Sodome, il plut du ciel du feu et du soufre, qui les fit tous périr.

30. Il en sera de même au jour que le Fils de l'homme paroîtra.

31. En ce jour-là, que celui qui sera au haut de la maison, et qui aura ses meubles dans la maison, ne descende pas pour les emporter ; et que celui qui sera aux champs ne revienne pas sur ses pas.

32. Souvenez-vous de la femme de Lot.

33. Quiconque cherchera à sauver sa vie la perdra ; et quiconque l'aura perdue la retrouvera.

34. Je vous dis qu'en cette nuit-là, de deux *hommes* qui seront dans un même lit, l'un sera pris, et l'autre laissé.

35. De deux *femmes* qui moudront ensemble, l'une sera prise, et l'autre laissée.

36. De deux *hommes* qui seront aux champs, l'un sera pris, et l'autre laissé.

CHAPITRE XVIII.

Notre Seigneur propose la parabole du Juge inique ; celle du Pharisien et du Péager ; et il impose les mains à de petits enfans qu'on lui présente.

Jésus leur dit aussi cette parabole, *pour montrer* qu'il faut toujours prier, et ne se relâcher point :

2. Il y avoit dans une ville un Juge qui ne craignoit point Dieu, et qui n'avoit aucun égard pour personne.

3. Il y avoit aussi dans cette ville-là une veuve qui venoit *souvent* à lui, et qui lui disoit : Faites-moi justice de ma partie adverse.

26 And as it was in the days of Noe, so shall it be also in the days of the Son of Man :

27 They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark ; and the flood came, and destroyed them all.

28 Likewise also, as it was in the days of Lot, they did eat, they drank, they bought, they sold, they planted, they builded :

29 But the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed *them* all.

30 Even thus shall it be in the day when the Son of Man is revealed.

31 In that day, he which shall be upon the house-top, and his stuff in the house, let him not come down to take it away : and he that is in the field, let him likewise not return back.

32 Remember Lot's wife.

33 Whosoever shall seek to save his life shall lose it ; and whosoever shall lose his life shall preserve it.

34 I tell you, in that night there shall be two *men* in one bed ; the one shall be taken, and the other shall be left.

35 Two *women* shall be grinding together ; the one shall be taken, and the other left.

36 Two *men* shall be in the field ; the one shall be taken, and the other left.

CHAP. XVIII.

The importunate widow.

AND he spake a parable unto them, *to this end*, that men ought always *to* pray, and not to faint ;

2 Saying, There was in a city a judge, which feared not God, neither regarded man :

3 And there was a widow in that city ; and she came unto him, saying, Avenge me of mine adversary.

4 Καὶ οὐκ ἠθέλησεν ἐπὶ χρόνον· μετὰ δὲ ταῦτα εἶπεν ἐν ἑαυτῷ· Εἰ καὶ τὸν Θεὸν οὐ φοβοῦμαι, καὶ ἄνθρωπον οὐκ ἐντρέπομαι,

5 Διά γε τὸ παρέχειν μοι κόπον τὴν χήραν ταύτην, ἐκδικήσω αὐτὴν· ἵνα μὴ εἰς τέλος ἐρχομένη ὑπωπιάζῃ με.

6 Εἶπε δὲ ὁ Κύριος· Ἀκούσατε τί ὁ κριτὴς τῆς ἀδικίας λέγει·

7 Ὁ δὲ Θεὸς οὐ μὴ ποιήσει τὴν ἐκδίκησιν τῶν ἐκλεκτῶν αὐτοῦ τῶν βοώντων πρὸς αὐτὸν ἡμέρας καὶ νυκτὸς, καὶ μακροθυμῶν ἐπ' αὐτοῖς;

8 Λέγω ὑμῖν, ὅτι ποιήσει τὴν ἐκδίκησιν αὐτῶν ἐν τάχει· πλὴν ὁ υἱὸς τοῦ ἀνθρώπου ἐλθὼν ἆρα εὑρήσει τὴν πίστιν ἐπὶ τῆς γῆς;

9 Εἶπε δὲ καὶ πρός τινας τοὺς πεποιθότας ἐφ' ἑαυτοῖς ὅτι εἰσὶ δίκαιοι, καὶ ἐξουθενοῦντας τοὺς λοιποὺς, τὴν παραβολὴν ταύτην.

10 Ἄνθρωποι δύο ἀνέβησαν εἰς τὸ ἱερὸν προσεύξασθαι· ὁ εἷς φαρισαῖος, καὶ ὁ ἕτερος τελώνης·

11 Ὁ φαρισαῖος σταθεὶς πρὸς ἑαυτὸν ταῦτα προσηύχετο. Ὁ Θεὸς, εὐχαριστῶ σοι, ὅτι οὐκ εἰμὶ ὥσπερ οἱ λοιποὶ τῶν ἀνθρώπων, ἅρπαγες, ἄδικοι, μοιχοὶ, ἢ καὶ ὡς ὁ τελώνης·

12 Νηστεύω δὶς τοῦ σαββάτου, ἀποδεκατεύω πάντα ὅσα κτῶμαι.

13 Καὶ ὁ τελώνης μακρόθεν ἑστὼς οὐκ ἤθελεν οὐδὲ τοὺς ὀφθαλμοὺς εἰς τὸν οὐρανὸν ἐπᾶραι· ἀλλ' ἔτυπτεν εἰς τὸ στῆθος αὐτοῦ, λέγων· Ὁ Θεὸς ἱλάσθητί μοι τῷ ἁμαρτωλῷ.

14 Λέγω ὑμῖν, κατέβη οὗτος δεδικαιωμένος εἰς τὸν οἶκον αὐτοῦ, ἢ ἐκεῖνος· ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν, ταπεινωθήσεται· ὁ δὲ ταπεινῶν ἑαυτὸν, ὑψωθήσεται·

38 Ἐγένετο δὲ ἐν τῷ πορεύεσθαι αὐτὰς, καὶ αὐτὸς εἰσῆλθεν εἰς κώμην τινά· γυνὴ δὲ τις ὀνόματι

4 Et non volebat ad tempus: post autem hæc dixit in semetipso: Si & Deum non timeo, & hominem non revereor:

5 Propter præbere mihi molestiam viduam hanc, vindicabo illam, ne in finem veniens fugillet me.

6 Ait autem Dominus: Audite quid judex iniquus dicit:

7 At Deus non faciet vindictam electorum suorum clamantium ad se die & nocte, & longanimis super illos?

8 Etiam dico vobis, quia faciet vindictam illorum in celeritate, veruntamen filius hominis veniens num inveniet fidem in terra?

9 Dixit autem ad quosdam persuasos in semetipsis, quod essent justi, & nihilifacientes cæteros, parabolam istam:

10 Homines duo ascendebant in templum orare, unus Pharisæus, & alter publicanus.

11 Pharisæus stans apud se hæc orabat: Deus gratias ago tibi: quia non sum sicut cæteri hominum, raptores, injusti, adulteri, aut & ut hic publicanus.

12 Jejuno bis sabbato, decimo omnia quæ possideo.

13 Et publicanus à longe stans non volebat nec oculos ad cælum levare, sed percutiebat in pectus suum, dicens: Deus propitius esto mihi peccatori.

14 Dico vobis, descendit hic justificatus in domum suam, quam ille: quia omnis exaltans semetipsum humiliabitur: at humilians semetipsum, exaltabitur.

38 Factum est autem in ire eos, & ipse intravit in vicum quendam: mulier autem quæ-

Μάρθα ὑπεδέξατο αὐτὸν εἰς τὸν οἶκον αὐτῆς.

39 Καὶ τῇδε ἦν ἀδελφὴ καλουμένη Μαρία, ἣ καὶ παρακαθίσασα παρὰ τοὺς πόδας τοῦ Ἰησοῦ, ἤκουε τὸν λόγον αὐτοῦ·

40 Ἡ δὲ Μάρθα περιεσπᾶτο

dam nomine Martha excepit illum in domum suam.

39 Et huic erat soror vocata Maria, quæ etiam sedens secus pedes Jesu, audiebat verbum illius.

40 At Martha distrahebatur

4. Pendant long-tems il n'en voulut rien faire. Cependant il dit enfin en lui-même : Quoique je ne craigne point Dieu, et que je n'aie nul égard pour aucun homme,

5. Néanmoins, parce que cette veuve m'importune, je lui ferai justice, afin qu'elle ne vienne pas toujours me rompre la tête.

6. Et le Seigneur dit : Ecoutez ce que dit ce Juge injuste.

7. Et Dieu ne vengera-t-il point ses élus, qui crient à lui jour et nuit, quoiqu'il diffère sa vengeance ?

8. Je vous dis qu'il les vengera bientôt. Mais quand le Fils de l'homme viendra, pensez-vous qu'il trouve de la foi sur la terre?

9. Il dit aussi cette parabole, au sujet de quelques-uns, qui présumoient d'eux-mêmes, comme s'ils étoient justes, et méprisoient les autres.

10. Deux hommes montèrent au Temple pour prier ; l'un étoit Pharisien, et l'autre Péager.

11. Le Pharisien se tenant debout, prioit ainsi en lui-même : O Dieu ! je te rends graces de ce que je ne suis pas comme le reste des hommes, *qui sont* ravisseurs, injustes, adultères ; ni même aussi comme ce péager.

12. Je jeûne deux fois la semaine, je donne la dime de tout ce que je possède.

13. Mais le péager se tenant éloigné, n'osoit pas même lever les yeux au ciel ; mais il se frappoit la poitrine, en disant : O Dieu ! sois appaisé envers moi qui suis pécheur.

14. Je vous déclare que celui-ci s'en retournera justifié dans sa maison, préférablement à l'autre; car quiconque s'élève sera abaissé; et quiconque s'abaisse sera élevé.

4 And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man; L. 18.

5 Yet, because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.

6 And the Lord said, Hear what the unjust judge saith.

7 And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?

8 I tell you, that he will avenge them speedily. Nevertheless, when the Son of Man cometh, shall he find faith on the earth?

9 And he spake this parable unto certain which trusted in themselves, that they were righteous, and despised others:

10 Two men went up into the temple to pray; the one a Pharisee, and the other a publican.

11 The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men *are*, extortioners, unjust, adulterers, or even as this publican.

12 I fast twice in the week, I give tithes of all that I possess.

13 And the publican, standing afar off, would not lift up so much as *his* eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

14 I tell you, this man went down to his house justified *rather* than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

min, il entra dans un bourg, et une femme nommée Marthe le reçut dans sa maison.

39. Elle avoit une sœur nommée Marie, qui se tenant assise aux pieds de Jésus, écoutoit sa parole.

40. Mais comme Marthe étoit

38 Now it came to pass, as they went, that he entered into a certain village: and a certain woman, named Martha, received him into her house. L. 10.

39 And she had a sister called Mary, which also sat at Jesus' feet, and heard his word.

40 But Martha was cumbered

τὰ περὶ πολλὴν ‡ διακονίαν· ‡ ἐπιστᾶσα δὲ εἶπε· Κύριε, οὐ ‡ μέλει σοι ὅτι ἡ ‖ ἀδελφή μου ‡ μόνην με ‡ κατέλιπε ‡ διακονεῖν; εἰπὲ οὖν αὐτῇ ἵνα μοι ‡ συναντιλάβηται.

* 41 Ἀποκριθεὶς δὲ εἶπεν αὐτῇ ὁ Ἰησοῦς· Μάρθα, Μάρθα, ‡ μεριμνᾷς καὶ ‡ τυρβάζῃ περὶ πολλά.

42 Ἑνὸς δέ ἐστι χρεία. Μαρία δὲ τὴν ἀγαθὴν μερίδα ἐξελέξατο, ἥτις οὐκ ἀφαιρεθήσεται ἀπ' αὐτῆς.

45. ‡ 14.

Κεφ. ιθ'. 19.

* 1 Καὶ ἐγένετο, ὅτε ἐτέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους, ‡ μετῆρεν ἀπὸ τῆς Γαλιλαίας, καὶ ἦλθεν εἰς τὰ ὅρια τῆς Ἰουδαίας, πέραν τοῦ Ἰορδάνου.

2 Καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοί·

3 Καὶ προσῆλθον αὐτῷ οἱ Φαρισαῖοι, πειράζοντες αὐτὸν, καὶ λέγοντες αὐτῷ· Εἰ ἔξεστι ἀνθρώπῳ ἀπολῦσαι τὴν γυναῖκα αὐτοῦ κατὰ πᾶσαν αἰτίαν;

* 4 Ὁ δὲ ἀποκριθεὶς, εἶπεν αὐτοῖς· Οὐκ ἀνέγνωτε, ὅτι ὁ ποιήσας ἀπ' ἀρχῆς, ‡ ἄρσεν καὶ ‡ θῆλυ ἐποίησεν αὐτούς;

5 Καὶ εἶπεν· Ἕνεκεν τούτου καταλείψει ἄνθρωπος τὸν πατέρα καὶ τὴν μητέρα, καὶ προσκολληθήσεται τῇ γυναικὶ αὐτοῦ· καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν.

6 Ὥστε οὐκ ἔτι εἰσὶ δύο, ἀλλὰ σὰρξ μία, ὃ οὖν ὁ Θεὸς συνέζευξεν, ἄνθρωπος μὴ χωριζέτω.

7 Λέγουσι αὐτῷ· Τί οὖν Μωσῆς ἐνετείλατο δοῦναι βιβλίον ἀποστασίου, καὶ ἀπολῦσαι αὐτήν;

* 8 Λέγει αὐτοῖς· Ὅτι Μωσῆς πρὸς τὴν ‡ σκληροκαρδίαν ὑμῶν ‡ ἐπέτρεψεν ὑμῖν ἀπολῦσαι τὰς γυναῖκας ὑμῶν· ἀπ' ἀρχῆς δὲ οὐ γέγονεν οὕτω.

9 Λέγω δὲ ὑμῖν, ὅτι ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, εἰ μὴ ἐπὶ πορνείᾳ, καὶ γαμήσῃ ἄλλην, μοιχᾶται· καὶ ὁ ἀπολελυμένην γαμήσας, μοιχᾶται.

10 Λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ· Εἰ οὕτως ἐστὶν ἡ αἰτία τοῦ ἀνθρώπου μετὰ τῆς γυναικὸς, οὐ συμφέρει γαμῆσαι.

circa multum ministerium: stans autem ait: Domine, non curæ est tibi quod soror mea solam me reliquit ministrare? dic ergo illi mihi ut simul suscipiat.

41 Respondens autem dixit illi Jesus: Martha, Martha, solicita es, & turbaris circa multa.

42 Unius vero est usus. Maria autem bonam partem elegit, quæ non auferetur ab ea.

CAPUT XIX.

1 ET factum est quum consummasset Jesus sermones istos, transtulit se à Galilæâ, & venit in fines Judææ trans Jordanem.

2 Et sequutæ sunt eum turbæ multæ:

3 Et accesserunt ad eum Pharisæi tentantes eum, & dicentes ei: Si licet homini absolvere uxorem suam juxta omnem causam?

4 Qui verò respondens ait eis: Non legistis, quia faciens ab initio, masculum & fœminam fecit eos?

5 Et dixit: Propter hoc dimittet homo patrem, & matrem, & adhærebit uxori suæ: & erunt duo in carnem unam.

6 Itaque non amplius sunt duo, sed caro una. Quod ergo Deus conjunxit, homo non separet.

7 Dicunt illi: Quid ergo Moses mandavit dare libellum dissessionis, & dimittere eam?

8 Ait illis: Quòd Moses ad duritiem cordis vestri permisit vobis absolvere uxores vestras: ab initio autem non factum est ità.

9 Dico autem vobis, Quia quicumque dimiserit uxorem suam, nisi super fornicatione, & duxerit aliam, mœchatur: & dimissam ducens, mœchatur.

10 Dicunt ei discipuli ejus: Si ita est causa hominis cum uxore, non confert nubere.

distraite par divers soins, elle vint et dit à *Jésus :* Seigneur, ne considères-tu point que ma sœur me laisse servir toute seule? Dis-lui donc qu'elle m'aide aussi.

41. Et Jésus lui répondit : Marthe, Marthe, tu te mets en peine et tu t'embarrasses de plusieurs choses;

42. Mais une seule chose est nécessaire; or, Marie a choisi la bonne part qui ne lui sera point ôtée.

about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her, therefore, that she help me.

41 And Jesus, answered, and said unto her, Martha, Martha, thou art careful, and troubled about many things:

42 But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.

L. 10.

CHAPITRE XIX.

Doctrine de Jésus-Christ. Du Divorce et des Richesses.

QUAND Jésus eut achevé ces discours, il partit de Galilée, et s'en alla dans les quartiers de la Judée, au-delà du Jourdain.

2. Et beaucoup de peuple l'y suivit,

3. Des Pharisiens y vinrent aussi pour le tenter, et ils lui dirent : Est-il permis à un homme de répudier sa femme, pour quelque sujet que ce soit?

4. Et il leur répondit : N'avez-vous pas lu que celui qui créa *l'homme*, au commencement, fit un homme et une femme;

5. Et qu'il est dit : C'est à cause de cela que l'homme quittera *son* père et *sa* mère, et qu'il s'attachera à sa femme, et les deux ne seront qu'une seule chair?

6. Ainsi ils ne sont plus deux, mais *ils sont* une seule chair. Que l'homme ne sépare donc point ce que Dieu a uni.

7. Ils lui disent : Pourquoi donc Moyse a-t-il commandé de donner la lettre de divorce, quand on veut répudier sa femme?

8. Il leur dit : C'est à cause de la dureté de votre cœur, que Moyse vous a permis de répudier vos femmes; mais il n'en étoit pas ainsi au commencement.

9. Mais moi je vous dis, que quiconque répudiera sa femme, si ce n'est pour cause d'adultère, et en épousera une autre, commet un adultère; et celui qui épousera celle qui a été répudiée, commet aussi un adultère.

10. Ses Disciples lui dirent : Si telle est la condition de l'homme avec la femme, il ne convient pas de se marier.

AND it came to pass, *that*, when Jesus had finished these sayings, he departed from Galilee, and came into the coasts of Judea beyond Jordan:

M. 19.

2 And great multitudes followed him;

3 The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause?

4 And he answered and said unto them, Have ye not read, that he which made *them* at the beginning, made them male and female?

5 And said, For this cause shall a man leave father and mother, and shall cleave to his wife; and they twain shall be one flesh.

6 Wherefore they are no more twain, but one flesh. What, therefore, God hath joined together, let no man put asunder.

7 They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away?

8 He saith unto them, Moses, because of the hardness of your hearts, suffered you to put away your wives: but from the beginning it was not so.

9 And I say unto you, Whosoever shall put away his wife, except *it be* for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.

10 His disciples say unto him, If the case of the man be so with *his* wife, it is not good to marry.

11 Ὁ δὲ εἶπεν αὐτοῖς· Οὐ πάντες χωροῦσι τὸν λόγον τοῦτον, ἀλλ' οἷς δέδοται.

12 Εἰσὶ γὰρ εὐνοῦχοι, οἵτινες ἐκ κοιλίας μητρὸς ἐγεννήθησαν οὕτω· καὶ εἰσὶν εὐνοῦχοι, οἵτινες † εὐνουχίσθησαν ὑπὸ τῶν ἀνθρώπων· καὶ εἰσὶν εὐνοῦχοι, οἵτινες εὐνούχισαν ἑαυτοὺς διὰ τὴν βασιλείαν τῶν οὐρανῶν. Ὁ δυνάμενος χωρεῖν, χωρείτω.

13 Τότε προσηνέχθη αὐτῷ παιδία, ἵνα τὰς χεῖρας ἐπιθῇ αὐτοῖς, καὶ προσεύξηται· οἱ δὲ μαθηταὶ ἐπετίμησαν αὐτοῖς.

14 Ὁ δὲ Ἰησοῦς εἶπεν· Ἄφετε τὰ παιδία, καὶ μὴ κωλύετε αὐτὰ ἐλθεῖν πρός με· τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τῶν οὐρανῶν.

15 Καὶ ἐπιθεὶς αὐτοῖς τὰς χεῖρας, ἐπορεύθη ἐκεῖθεν.

16 Καὶ ἰδοὺ, εἷς προσελθὼν, εἶπεν αὐτῷ· Διδάσκαλε ἀγαθὲ, τί ἀγαθὸν ποιήσω, ἵνα ἔχω ζωὴν αἰώνιον;

17 Ὁ δὲ εἶπεν αὐτῷ· Τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθὸς, εἰ μὴ εἷς, ὁ Θεός· εἰ δὲ θέλεις εἰσελθεῖν εἰς τὴν ζωὴν, τήρησον τὰς ἐντολάς.

18 Λέγει αὐτῷ· Ποίας; Ὁ δὲ Ἰησοῦς εἶπε· Τό· Οὐ φονεύσεις· Οὐ μοιχεύσεις· Οὐ κλέψεις· Οὐ ψευδομαρτυρήσεις·

19 Τίμα τὸν πατέρα σου, καὶ τὴν μητέρα· καὶ· Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν.

20 Λέγει αὐτῷ ὁ νεανίσκος· Πάντα ταῦτα ἐφυλαξάμην ἐκ νεότητός μου· τί ἔτι ὑστερῶ;

21 Ἔφη αὐτῷ ὁ Ἰησοῦς· Εἰ θέλεις τέλειος εἶναι, ὕπαγε, πώλησόν σε τὰ ὑπάρχοντα, καὶ δὸς πτωχοῖς· καὶ ἕξεις θησαυρὸν ἐν οὐρανῷ· καὶ δεῦρο, ἀκολούθει μοι.

22 Ἀκούσας δὲ ὁ νεανίσκος τὸν λόγον, ἀπῆλθε λυπούμενος· ἦν γὰρ ἔχων κτήματα πολλά.

23 Ὁ δὲ Ἰησοῦς εἶπε τοῖς μαθηταῖς αὐτοῦ· Ἀμὴν λέγω ὑμῖν, ὅτι δυσκόλως πλούσιος εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν.

24 Πάλιν δὲ λέγω ὑμῖν, † εὐκοπώτερόν ἐστι † κάμηλον † διὰ † τρυπήματος † ῥαφίδος † διελθεῖν, ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ Θεοῦ εἰσελθεῖν.

25 Ἀκούσαντες δὲ οἱ μαθηταὶ

11 Ille verò dixit illis: Non omnes capiunt verbum istud, sed quibus datum est.

12 Sunt enim eunuchi, qui de utero matris nati sunt sic: & sunt eunuchi, qui castrati sunt ab hominibus: & sunt eunuchi, qui castraverunt seipsos propter regnum cælorum, potens capere, capiat.

13 Tunc oblati sunt ei pueruli, ut manus imponeret eis, & oraret: At Discipuli increpabant eos.

14 At Jesus ait: Sinite pueruli, & ne prohibete eos venire ad me: nam talium est regnum cælorum.

15 Et imponens eis manus, abiit inde.

16 Et ecce unus accedens, ait illi: Magister bone, quid boni faciam, ut habeam vitam æternam?

17 Ipse verò dixit ei: Quid me dicis bonum? nemo bonus si non unus, Deus. Si autem vis ingredi ad vitam, serva mandata.

18 Dicit illi: Quæ? At Jesus dixit: hoc, Non occides: Non adulterabis: Non furaberis: Non falsò testaberis:

19 Honora patrem tuum & matrem: &: Diliges proximum tuum sicut teipsum.

20 Dicit illi adolescens: Omnia hæc custodivi à juventute mea: quid adhuc deficio?

21 Ait illi Jesus: Si vis perfectus esse, vade, vende tuam substantiam, & da pauperibus: & habebis thesaurum in cælo: & veni, sequere me.

22 Audiens autem adolescens verbum, abiit tristis: erat enim habens possessiones multas.

23 At Jesus dixit discipulis suis: Amen dico vobis, quia difficile dives intrabit in regnum cælorum.

24 Iterum autem dico vobis, facilius est camelum per foramen acus transire, quam divitem in regnum Dei intrare.

25 Audientes autem discipuli

11. Mais il leur dit : Tous ne sont pas capables de cela, mais ceux-là seulement à qui il a été donné.

12. Car il y a des eunuques, qui sont nés tels dès le ventre de *leur* mère ; il y en a qui ont été faits eunuques par les hommes ; et il y en a qui se sont faits eunuques eux-mêmes pour le Royaume des cieux. Que celui qui peut comprendre *ceci*, *le* comprenne.

13. Alors on lui présenta de petits enfans, afin qu'il leur imposât les mains, et qu'il priât *pour eux* ; mais les Disciples reprenoient *ceux qui les présentoient*.

14. Mais Jésus *leur* dit : Laissez ces petits enfans, et ne les empêchez point de venir à moi ; car le Royaume des cieux est pour ceux qui leur ressemblent.

15. Et leur ayant imposé les mains, il partit de là.

16. Et voici, quelqu'un s'approchant, lui dit : Mon bon Maître, que dois-je faire pour avoir la Vie éternelle ?

17. Il lui *répondit* : Pourquoi m'appelles-tu bon ? Il n'y a qu'un seul bon ; *c'est* Dieu. Que si tu veux entrer dans la vie, garde les commandemens.

18. Il leur dit : Quels *commandemens* ? Et Jésus lui *répondit* : Tu ne tueras point ; Tu ne commettras point adultère : Tu ne déroberas point : Tu ne diras point de faux témoignage :

19. Honore ton père et ta mère : Et tu aimeras ton prochain comme toi-même.

20. Le jeune homme lui dit : J'ai observé toutes ces choses-là dès ma jeunesse ; que me manque-t-il encore ?

21. Jésus lui dit : Si tu veux être parfait, vends ce que tu as, et le donne aux pauvres ; et tu auras un trésor dans le ciel ; après cela, viens, et suis-moi.

22. Mais quand le jeune homme eut entendu cette parole, il s'en alla tout triste, car il possédoit de grands biens.

23. Alors Jésus dit à ses Disciples : Je vous dis en vérité, qu'un riche entrera difficilement dans le Royaume des cieux.

24. Et je vous dis encore : Il est plus aisé qu'un chameau passe par le trou d'une aiguille, qu'il ne l'est qu'un riche entre dans le Royaume de Dieu.

25. Ses Disciples ayant entendu

11 But he said unto them, All *men* cannot receive this saying, save *they* to whom it is given. Mt. 19.

12 For there are some eunuchs, which were so born from *their* of heaven's sake. He that is able to receive *it*, let him receive *it*.

13 Then were there brought unto him little children, that he should put *his* hands on them and pray: and the disciples rebuked them.

14 But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven.

15 And he laid *his* hands on them, and departed thence.

16 And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life?

17 And he said unto him, Why callest thou me good? *there is* none good but one, *that is*, God: but if thou wilt enter into life, keep the commandments.

18 He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,

19 Honour thy father and *thy* mother: and, Thou shalt love thy neighbour as thyself.

20 The young man saith unto him, All these things have I kept from my youth up: what lack I yet?

21 Jesus said unto him, If thou wilt be perfect, go *and* sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come *and* follow me.

22 But when the young man heard that saying, he went away sorrowful: for he had great possessions.

23 Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven.

24 And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

25 When his disciples heard *it*,

αὐτῆ, ἐξεπλήσσοντο σφόδρα, λέγοντες· Τίς ἄρα δύναται σωθῆναι;

26 Ἐμβλέψας δὲ ὁ Ἰησοῦς, εἶπεν αὐτοῖς· Παρὰ ἀνθρώποις τοῦτο ἀδύνατόν ἐστι, παρὰ δὲ Θεῷ πάντα δυνατά ἐστι.

Κεφ. κ'. 20.

1 Ὅμοια γάρ ἐστιν ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ οἰκοδεσπότῃ, ὅστις ‡ ἐξῆλθεν ἅμα πρωΐ ‡ μισθώσασθαι ‡ ἐργάτας εἰς τὸν ἀμπελῶνα αὐτοῦ.

2 Συμφωνήσας δὲ μετὰ τῶν ἐργατῶν ἐκ δηναρίου τὴν ἡμέραν, ἀπέστειλεν αὐτοὺς εἰς τὸν ἀμπελῶνα αὐτοῦ.

3 Καὶ ἐξελθὼν περὶ τὴν τρίτην ὥραν, εἶδεν ἄλλους ἑστῶτας ἐν τῇ ἀγορᾷ ἀργούς·

4 Κἀκείνοις εἶπεν· Ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα· καὶ ὃ ἐὰν ᾖ δίκαιον, δώσω ὑμῖν.

5 Οἱ δὲ ἀπῆλθον. Πάλιν ἐξελθὼν περὶ ἕκτην καὶ ἐνάτην ὥραν, ἐποίησεν ὡσαύτως.

6 Περὶ δὲ τὴν ἑνδεκάτην ὥραν ἐξελθών, εὗρεν ἄλλους ἑστῶτας ἀργούς, καὶ λέγει αὐτοῖς· Τί ὧδε ἑστήκατε ὅλην τὴν ἡμέραν ἀργοί;

7 Λέγουσιν αὐτῷ· Ὅτι οὐδείς ἡμᾶς ἐμισθώσατο. Λέγει αὐτοῖς· Ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα, καὶ ὃ ἐὰν ᾖ δίκαιον, λήψεσθε.

8 Ὀψίας δὲ γενομένης, λέγει ὁ κύριος τοῦ ἀμπελῶνος τῷ ἐπιτρόπῳ αὐτοῦ· Κάλεσον τοὺς ἐργάτας, καὶ ἀπόδος αὐτοῖς τὸν μισθόν, ἀρξάμενος ἀπὸ τῶν ἐσχάτων, ἕως τῶν πρώτων.

9 Καὶ ἐλθόντες οἱ περὶ τὴν ἑνδεκάτην ὥραν, ἔλαβον ἀνὰ δηνάριον.

10 Ἐλθόντες δὲ οἱ πρῶτοι, ἐνόμισαν ὅτι πλείονα λήψονται· καὶ ἔλαβον καὶ αὐτοὶ ἀνὰ δηνάριον.

11 Λαβόντες δὲ ἐγόγγυζον κατὰ τοῦ οἰκοδεσπότου,

12 Λέγοντες· Ὅτι οὗτοι οἱ ἔσχατοι μίαν ὥραν ἐποίησαν, καὶ ἴσους ἡμῖν αὐτοὺς ἐποίησας, τοῖς βαστάσασι τὸ βάρος τῆς ἡμέρας καὶ τὸν καύσωνα.

ejus, mirabantur valde, dicentes: Quis ergo potest servari?

26 Aspiciens autem Jesus, dixit illis: Apud homines hoc impossibile est, apud autem Deum omnia possibilia sunt.

CAPUT. XX.

1 Simile enim est regnum cælorum homini patrifamilias, qui exiit cum diluculo conducere operarios in vineam suam.

2 Conveniens autem cum operariis ex denario diem, misit eos in vineam suam.

3 Et egressus circa tertiam horam, vidit alios stantes in foro otiosos:

4 Et illis dixit: Abite & vos in vineam: & quod fuerit justum dabo vobis.

5 Illi autem abierunt. Iterum exiens circa sextam & nonam horam, fecit similiter.

6 Circa verò undecimam horam exiens, invenit alios stantes otiosos, & dicit illis: Quid hic statis totam diem otiosi?

7 Dicunt ei: Quia nemo nos mercede conduxit. Dicit eis: Ite & vos in vineam, & quod fuerit justum, sumetis.

8 Vespere autem facto, dicit dominus vineæ procuratori suo: Voca operarios & redde illis mercedem, incipiens à novissimis usque ad primos.

9 Et venientes qui circa undecimam horam, acceperunt singuli denarium.

10 Venientes autem primi, arbitrati sunt quòd plus essent accepturi: & acceperunt & ipsi singuli denarium.

11 Accipientes autem murmurabant adversus patrem-familias,

12 Dicentes: Quòd hi novissimi unam horam fecerunt, & pares nobis illos fecisti, portantibus pondus diei, & æstum.

cela, furent fort étonnés, et ils disoient : Qui peut donc être sauvé ?

26. Et Jésus les regardant, leur dit : Quant aux hommes, cela est impossible ; mais quant à Dieu, toutes choses sont possibles.

CAR le Royaume des cieux est semblable à un père de famille, qui sortit dès la pointe du jour, afin de louer des ouvriers pour *travailler à* sa vigne.

2. Et ayant accordé avec les ouvriers à un denier par jour, il les envoya à sa vigne.

3. Il sortit encore environ la troisième heure *du jour*, et il en vit d'autres qui étoient dans la place sans rien faire ;

4. Auxquels il dit : Allez-vous *en* aussi à ma vigne, et je vous donnerai ce qui sera raisonnable.

5. Et ils y allèrent. Il sortit encore environ la sixième et la neuvième heure, et il fit la même chose.

6. Et vers l'onzième heure, il sortit, et il en trouva d'autres qui étoient sans rien faire, auxquels il dit : Pourquoi vous tenez-vous ici tout le jour sans rien faire ?

7. Et ils lui répondirent : Parce que personne ne nous a loués. Et il leur dit : Allez-vous-en aussi à ma vigne, vous recevrez ce qui sera raisonnable.

8. Quand le soir fut venu, le Maître de la vigne dit à celui qui avoit le soin de ses affaires : Appelle les ouvriers, et leur paie *leur* salaire, en commençant depuis les derniers jusqu'aux premiers.

9. Et ceux *qui avoient été loués* sur l'onzième heure, étant venus, ils reçurent chacun un denier.

10. Or, quand les premiers furent venus, ils s'attendoient à recevoir davantage ; mais ils reçurent aussi chacun un denier.

11. Et l'ayant reçu, ils murmuroient contre le père de famille,

12. Disant : Ces derniers n'ont travaillé qu'une heure, et tu les égales à nous, qui avons supporté la fatigue de *tout le* jour et la chaleur.

they were exceedingly amazed, saying, Who then can be saved? M. 19

26 But Jesus beheld *them*, and said unto them, With men this is impossible; but with God all things are possible.

CHAP. XX.

The labourers in the vineyard. M.

FOR the kingdom of heaven is like unto a man *that is* an householder, which went out early in the morning to hire labourers into his vineyard.

2 And when he had agreed with the labourers for a penny a day, he sent them into his vineyard.

3 And he went out about the third hour, and saw others standing idle in the market-place,

4 And said unto them, Go ye also into the vineyard; and whatsoever is right I will give you. And they went their way.

5 Again he went out about the sixth and ninth hour, and did likewise.

6 And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle?

7 They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, *that* shall ye receive.

8 So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them *their* hire, beginning from the last unto the first.

9 And when they came that *were hired* about the eleventh hour, they received every man a penny.

10 But when the first came, they supposed that they should have received more; and they likewise received every man a penny.

11 And when they had received *it*, they murmured against the good man of the house,

12 Saying, These last have wrought *but* one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day.

* 13 Ὁ δὲ ἀποκριθεὶς, εἶπεν ἑνὶ αὐτῶν· ‡ Ἑταῖρε, οὐκ ‡ ἀδικῶ σε· οὐχὶ ‡ δηναρίου ‡ συνεφώνησάς μοι;

14 Ἆρον τὸ σὸν, καὶ ὕπαγε· θέλω δὲ τούτῳ τῷ ἐσχάτῳ δοῦναι ὡς καὶ σοί.

15 Ἢ οὐκ ἔξεστί μοι ποιῆσαι ὃ θέλω ἐν τοῖς ἐμοῖς; ἢ ὁ ὀφθαλμός σου πονηρός ἐστιν, ὅτι ἐγὼ ἀγαθός εἰμι;

* 16 Οὕτως ἔσονται οἱ ἔσχατοι, πρῶτοι. καὶ οἱ πρῶτοι, ἔσχατοι. πολλοὶ γάρ εἰσι ‡ κλητοὶ, ὀλίγοι δὲ ἐκλεκτοί.

Κεφ. ιθ'. 10.

1 ΚΑΙ εἰσελθὼν διήρχετο τὴν Ἰεριχώ.

* 2 Καὶ ἰδοὺ ἀνὴρ ὀνόματι καλούμενος Ζακχαῖος· καὶ αὐτὸς ἦν † ἀρχιτελώνης, καὶ οὗτος ἦν πλούσιος.

3 Καὶ ἐζήτει ἰδεῖν τὸν Ἰησοῦν τίς ἐστι· καὶ οὐκ ἠδύνατο ἀπὸ τοῦ ὄχλου, ὅτι τῇ ἡλικίᾳ μικρὸς ἦν.

* 4 Καὶ ‡ προδραμὼν ἔμπροσθεν, ἀνέβη ἐπὶ † συκομορέαν, ἵνα ἴδῃ αὐτόν· ὅτι δι' ἐκείνης ἤμελλε διέρχεσθαι.

5 Καὶ ὡς ἦλθεν ἐπὶ τὸν τόπον, ἀναβλέψας ὁ Ἰησοῦς εἶδεν αὐτὸν, καὶ εἶπε πρὸς αὐτόν· Ζακχαῖε, ‡ σπεύσας κατάβηθι· σήμερον γὰρ ἐν τῷ οἴκῳ σου δεῖ με μεῖναι.

6 Καὶ ‡ σπεύσας κατέβη, καὶ ὑπεδέξατο αὐτὸν χαίρων.

* 7 Καὶ ἰδόντες ἅπαντες ‡ διεγόγγυζον, λέγοντες· Ὅτι παρὰ ἁμαρτωλῷ ἀνδρὶ εἰσῆλθε καταλῦσαι.

* 8 Σταθεὶς δὲ Ζακχαῖος εἶπε πρὸς τὸν Κύριον· Ἰδοὺ, τὰ ‡ ἡμίση τῶν ‡ ὑπαρχόντων μου, Κύριε, δίδωμι τοῖς πτωχοῖς· καὶ εἴ τινός τι ἐσυκοφάντησα, ἀποδίδωμι † τετραπλοῦν.

9 Εἶπε δὲ πρὸς αὐτὸν ὁ Ἰησοῦς· Ὅτι σήμερον σωτηρία τῷ οἴκῳ τούτῳ ἐγένετο, καθότι καὶ αὐτὸς υἱὸς Ἀβραάμ ἐστιν.

10 Ἦλθε γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ζητῆσαι καὶ σῶσαι τὸ ἀπολωλός.

11 Ἀκουόντων δὲ αὐτῶν ταῦτα, προσθεὶς εἶπε παραβολὴν, διὰ τὸ ἐγγὺς αὐτὸν εἶναι Ἱερουσαλὴμ, καὶ

13 Ille verò respondens dixit uni eorum: Amice, non facio injuriam tibi: nonne denario convenisti mecum?

14 Tolle quod tuum, & abi, volo autem huic novissimo dare sicut & tibi.

15 Aut non licet mihi facere quod volo in meis? an oculus tuus malus est, quia ego bonus sum?

16 Sic erunt novissimi, primi: & primi, novissimi. Multi enim sunt vocati, pauci verò electi.

CAPUT XIX.

1 ET ingressus pertransibat Jericho

2 Et ecce vir nomine vocatus Zachæus, & hic erat princeps publicanorum: & ipse erat dives

3 Et quærebat videre Jesum quis esset, & non poterat præ turba: quia statura pusillus erat.

4 Et præcurrens coram, ascendit in sycomorum, ut videret eum: quia illàc erat transiturus.

5 Et ut venit ad locum, suspiciens Jesus vidit illum, & dixit ad eum: Zachæe, festinans descende: hodie enim in domo tua oportet me manere.

6 Et festinans descendit, & excepit illum gaudens.

7 Et videntes omnes murmurabant, dicentes: quod ad peccatorem hominem introivit diversari.

8 Stans autem Zachæus dixit ad Dominum: Ecce dimidia substantiarum mearum, Domine, do pauperibus, & si aliquem quid defraudavi, reddo quadruplum.

9 Ait autem ad eum Jesus: Quia hodie salus domui huic facta est, eo quod & ipse filius Abrahæ sit.

10 Venit enim filius hominis quærere & servare perditum.

11 Audientibus autem illis hæc, adjiciens dixit parabolam, propter prope eum esse Hieru-

13. Mais il répondit à l'un d'eux, et lui dit : Mon ami, je ne te fais point de tort ; n'as-tu pas accordé avec moi à un denier *par jour* ?

14. Prends ce qui est à toi, et t'en va ; mais je veux donner à ce dernier autant qu'à toi.

15. Ne m'est-il pas permis de faire ce que je veux de ce qui est à moi ? Ton œil est-il malin de ce que je suis bon ?

16. Ainsi les derniers seront les premiers, et les premiers seront les derniers ; car il y en a beaucoup d'appelés, mais peu d'élus.

CHAPITRE XIX.

La conversion de Zachée ; la parabole des dix mares. Jésus fait son entrée à Jérusalem ; il répand des larmes sur elle, et purge le Temple.

JÉSUS étant entré dans Jérico, passoit par la ville.

2. Et un homme appelé Zachée, chef des péagers, qui étoit riche,

3. Cherchoit à voir qui étoit Jésus ; mais il ne le pouvoit pas à cause de la foule, parce qu'il étoit de petite taille.

4. C'est pourquoi il courut devant, et monta sur un sycomore, pour le voir ; parce qu'il devoit passer par-là.

5. Jésus étant venu en cet endroit, et regardant en haut, le vit, et lui dit : Zachée, hâte-toi de descendre ; car il faut que je loge aujourd'hui dans ta maison.

6. Et il descendit promptement, et le reçut avec joie.

7. Et tous ceux qui virent cela, murmuroient, disant qu'il étoit entré chez un homme de mauvaise vie pour y loger.

8. Et Zachée se présentant devant le Seigneur, lui dit : Seigneur, je donne la moitié de mes biens aux pauvres, et si j'ai fait tort à quelqu'un en quelque chose, je lui en rends quatre fois autant.

9. Sur quoi Jésus lui dit : Le salut est entré aujourd'hui dans cette maison, parce que celui-ci est aussi enfant d'Abraham.

10. Car le Fils de l'homme est venu chercher et sauver ce qui étoit perdu.

11. Comme ils écoutoient ce discours, Jésus continuant, proposa une parabole, sur ce qu'il étoit près de Jérusalem, et qu'ils

13 But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny?

14 Take *that* thine *is*, and go thy way: I will give unto this last, even as unto thee.

15 Is it not lawful for me to do what I will with mine own? is thine eye evil because I am good?

16 So the last shall be first, and the first last: for many be called, but few chosen.

CHAP. XIX.

The publican Zaccheus.

AND *Jesus* entered and passed through Jericho.

2 And, behold, *there was* a man named Zaccheus, which was the chief among the publicans, and he was rich.

3 And he sought to see Jesus who he was; and could not for the press, because he was little of stature.

4 And he ran before, and climbed up into a sycamore-tree to see him; for he was to pass that *way*.

5 And, when Jesus came to the place, he looked up, and saw him, and said unto him, Zaccheus, make haste, and come down; for to-day I must abide at thy house.

6 And he made haste, and came down, and received him joyfully.

7 And when they saw *it*, they all murmured, saying, That he was gone to be guest with a man that is a sinner.

8 And Zaccheus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold.

9 And Jesus said unto him, This day is salvation come to this house, forasmuch as he also is a son of Abraham.

10 For the Son of Man is come to seek and to save that which was lost.

11 And, as they heard these things, he added, and spake a parable, because he was nigh to Je-

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δοκεῖν αὐτοὺς ὅτι παραχρῆμα μέλλει ἡ βασιλεία τοῦ Θεοῦ ἀναφαίνεσθαι.

12 Εἶπεν οὖν· Ἄνθρωπός τις εὐγενὴς ἐπορεύθη εἰς χώραν μακρὰν, λαβεῖν ἑαυτῷ βασιλείαν, καὶ ὑποστρέψαι.

* 13 Καλέσας δὲ δέκα δούλους ἑαυτοῦ, ἔδωκεν αὐτοῖς δέκα μνᾶς, καὶ εἶπε πρὸς αὐτούς· † Πραγματεύσασθε ἐν ᾧ ἔρχομαι.

* 14 Οἱ δὲ πολῖται αὐτοῦ ‡ ἐμίσουν αὐτὸν, καὶ ἀπέστειλαν ‡ πρεσβείαν ‡ ὀπίσω αὐτοῦ, λέγοντες. Οὐ θέλομεν τοῦτον βασιλεῦσαι ἐφ' ἡμᾶς.

* 15 Καὶ ἐγένετο ἐν τῷ ἐπανελθεῖν αὐτὸν λαβόντα τὴν βασιλείαν, καὶ εἶπε φωνηθῆναι αὐτῷ τοὺς δούλους τούτους, εἰς οὓς ἔδωκε τὸ ἀργύριον ἵνα γνῷ τίς τί † διεπραγματεύσατο.

* 16 Παρεγένετο δὲ ὁ πρῶτος, λέγων· Κύριε, ἡ ‡ μνᾶ σου † προσεργάσατο δέκα μνᾶς.

17 Καὶ εἶπεν αὐτῷ· Εὖ ἀγαθὲ δοῦλε· ὅτι ἐν ἐλαχίστῳ πιστὸς ἐγένου, ἴσθι ἐξουσίαν ἔχων ἐπάνω δέκα πόλεων.

18 Καὶ ἦλθεν ὁ δεύτερος, λέγων· Κύριε, ἡ μνᾶ σου ἐποίησε πέντε μνᾶς.

19 Εἶπε δὲ καὶ τούτῳ· Καὶ σὺ γίνου ἐπάνω πέντε πόλεων.

20 Καὶ ἕτερος ἦλθε, λέγων· Κύριε, ἰδοὺ, ἡ μνᾶ σου, ἣν εἶχον ἀποκειμένην ἐν σουδαρίῳ.

21 Ἐφοβούμην γάρ σε, ὅτι ἄνθρωπος αὐστηρὸς εἶ· αἴρεις ὃ οὐκ ἔθηκας, καὶ θερίζεις ὃ οὐκ ἔσπειρας.

* 22 Λέγει δὲ αὐτῷ. Ἐκ τοῦ στόματός σου κρινῶ σε, πονηρὲ δοῦλε· ἤδεις ὅτι ἐγὼ † ἄνθρωπος ‡ αὐστηρός εἰμι αἴρων ὃ οὐκ ἔθηκα, καὶ θερίζων ὃ οὐκ ἔσπειρα.

23 Καὶ διατί οὐκ ἔδωκάς τὸ ἀργύριόν μου ἐπὶ τὴν τράπεζαν, κἀγὼ ἐλθὼν σὺν τόκῳ ἂν ἔπραξα αὐτό;

salem, & videri eis quod confestim esset regnum Dei apparituram.

12 Dixit ergo: Homo quidam nobilis abiit in regionem longinquam accipere sibi ipsi regnum, & reverti.

13 Vocans autem decem servos suos, dedit eis decem minas, & ait ad illos: Negotiamini dum venio.

14 At cives ejus oderant eum, & miserunt legationem post illum, dicentes: Non volumus hunc regnare super nos.

15 Et factum est in redire ipsum accipientem regnum, ait vocari sibi servos hos, quibus dedit argentum, ut sciret quis quid negotiatus esset.

16 Adfuit autem primus, dicens: Domine, mina tua acquisivit decem minas.

17 Et ait illi: Euge bone serve: quia in modico fidelis fuisti, esto potestatem habens super decem civitates.

18 Et venit secundus, dicens: Domine, mina tua fecit quinque minas.

19 Ait autem & huic: Et tu esto super quinque civitates.

20 Et alter venit, dicens: Domine, ecce mina tua, quam habui repositam in sudario.

21 Timui enim te, quia homo austerus es: tollis quod non posuisti, & metis quod non seminasti.

22 Dicit autem ei: Ex ore tuo judico te, scelerate serve: sciebas quod ego homo austerus sum, tollens quod non posui, & metens quod non seminavi.

23 Et quare non dedisti argentum meum mensariis, & veniens ego cum usura utique exegissem illud?

croyoient que le regne de Dieu alloit paroître bientôt.

12. Il dit donc : Un homme de grande naissance s'en alla dans un pays éloigné, pour prendre possession d'un royaume, et s'en revenir ensuite.

13. Et ayant appelé dix de ses serviteurs, il leur donna dix marcs d'argent, et leur dit : Faites-les valoir jusqu'à-ce que je revienne.

14. Mais les gens de son pays le haïssoient ; et ils envoyèrent une ambassade après lui, pour dire : Nous ne voulons point que celui-ci règne sur nous.

15. Il arriva donc, lorsqu'il fut de retour après avoir pris possession du royaume, qu'il commanda qu'on fît venir ces serviteurs auxquels il avoit donné l'argent, pour savoir combien chacun l'avoit fait valoir.

16. Et le premier se présenta, et dit : Seigneur, ton marc a produit dix autres marcs.

17. Et il lui dit : Cela est bien, bon serviteur ; parce que tu as été fidèle dans peu de chose, tu auras le gouvernement de dix villes.

18. Et le second vint, et dit : Seigneur, ton marc a produit cinq autres marcs.

19. Et il dit aussi à celui-ci : Et toi, commande à cinq villes.

20. Et un autre vint, et dit : Seigneur, voici ton marc que j'ai gardé enveloppé dans un linge;

21. Car je te craignois, parce que tu es un homme sévère ; tu prends où tu n'as rien mis, et tu moissonnes où tu n'as point semé.

22. Et *son maître* lui dit : Méchant serviteur, je te jugerai par tes propres paroles : Tu savois que je suis un homme sévère, qui prends où je n'ai rien mis, et qui moissonne où je n'ai point semé ;

23. Et pourquoi n'as-tu pas mis mon argent à la banque ; et à mon retour je l'eusse retiré avec les intérêts ?

rusalem, and because they thought that the kingdom of God should immediately appear. L. 19

12 He said, therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return.

13 And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come.

14 But his citizens hated him, and sent a message after him, saying, We will not have this *man* to reign over us.

15 And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.

16 Then came the first, saying, Lord, thy pound hath gained ten pounds.

17 And he said unto him, Well, thou good servant; because thou hast been faithful in a very little, have thou authority over ten cities.

18 And the second came, saying, Lord, thy pound hath gained five pounds.

19 And he said likewise to him, Be thou also over five cities.

20 And another came, saying, Lord, behold, *here is* thy pound, which I have kept laid up in a napkin:

21 For I feared thee, because thou art an austere man; thou takest up that thou layedst not down, and reapest that thou didst not sow.

22 And he saith unto him, Out of thine own mouth will I judge thee, *thou* wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow:

23 Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury?

24 Καὶ τοῖς παρεστῶσιν εἶπεν· Ἄρατε ἀπ' αὐτοῦ τὴν μνᾶν, καὶ δότε τῷ τὰς δέκα μνᾶς ἔχοντι.

25 Καὶ εἶπον αὐτῷ· Κύριε, ἔχει δέκα μνᾶς·

26 Λέγω γὰρ ὑμῖν, ὅτι παντὶ τῷ ἔχοντι δοθήσεται· ἀπὸ δὲ τοῦ μὴ ἔχοντος, καὶ ὃ ἔχει, ἀρθήσεται ἀπ' αὐτοῦ.

* 27 Πλὴν τοὺς ἐχθρούς μου ἐκείνους, τοὺς μὴ θελήσαντάς με βασιλεῦσαι ἐπ' αὐτοὺς, ἀγαγετε ὧδε, καὶ † κατασφάξατε ἔμπροσθέν μου.

28 Καὶ εἰπὼν ταῦτα, ἐπορεύετο ἔμπροσθεν, ἀναβαίνων εἰς Ἱεροσόλυμα.

24 Et astantibus dixit: Auferte ab illo minam: & date decem minas habenti.

25 Et dixerunt ei: Domine, habet decem minas.

26 Dico enim vobis, quia omni habenti dabitur: ab autem non habente, & quod habet, auferetur ab eo.

27 Veruntamen inimicos meos illos, non volentes me regnare super se adducite huc, & jugulate ante me.

28 Et dicens hæc, ibat ante ascendens in Hierosolyma.

Κεφ. κα' 21.

1 Καὶ ὅτε ἤγγισαν εἰς Ἱεροσόλυμα, καὶ ἦλθον εἰς Βηθφαγῆ πρὸς τὸ ὄρος τῶν ἐλαιῶν, τότε ὁ Ἰησοῦς ἀπέστειλε δύο μαθητὰς, λέγων αὐτοῖς·

2 Πορεύθητε εἰς τὴν κώμην, τὴν ἀπέναντι ὑμῶν· καὶ εὐθέως εὑρήσετε ὄνον δεδεμένην, καὶ πῶλον μετ' αὐτῆς· λύσαντες ἀγάγετέ μοι.

3 Καὶ ἐάν τις ὑμῖν εἴπῃ τι, ἐρεῖτε ὅτι ὁ Κύριος αὐτῶν χρείαν ἔχει. εὐθέως δὲ ἀποστελεῖ αὐτούς.

6 Πορευθέντες δὲ οἱ μαθηταὶ, καὶ ποιήσαντες καθὼς προσέταξεν αὐτοῖς ὁ Ἰησοῦς,

* 7 Ἤγαγον τὴν ὄνον καὶ τὸν πῶλον, καὶ ἐπέθηκαν ἐπάνω αὐτῶν τὰ ἱμάτια αὐτῶν, καὶ † ἐπεκάθισαν ‡ ἐπάνω αὐτῶν.

8 Ὁ δὲ πλεῖστος ὄχλος ἔστρωσαν ἑαυτῶν τὰ ἱμάτια ἐν τῇ ὁδῷ· ἄλλοι δὲ ἔκοπτον κλάδους ἀπὸ τῶν δένδρων, καὶ ἐστρώννυον ἐν τῇ ὁδῷ.

10 Καὶ εἰσελθόντος αὐτοῦ εἰς Ἱεροσόλυμα, ἐσείσθη πᾶσα ἡ πόλις, λέγουσα· Τίς ἐστιν οὗτος;

19 Οἱ οὖν φαρισαῖοι εἶπον πρὸς ἑαυτούς· Θεωρεῖτε ὅτι οὐκ ὠφελεῖτε οὐδέν; ἴδε, ὁ κόσμος ὀπίσω αὐτοῦ ἀπῆλθεν.

20 Ἦσαν δέ τινες Ἕλληνες ἐκ τῶν ἀναβαινοντων ἵνα προσκυνήσωσιν ἐν τῇ ἑορτῇ.

1 ET quum appropinquassent in Hierosolyma, & venissent in Bethphage ad montem Olivarum, tunc Jesus misit duos discipulos, dicens eis:

2 Ite in vicum qui adversum vos: & statim invenietis asinam alligatam, & pullum cum ea: solventes adducite mihi.

3 Et si quis vobis dixerit aliquid, dicite, quia Dominus eorum usum habet: statim autem dimittet eos.

6 Euntes autem discipuli & facientes sicut mandavit illis Jesus,

7 Adduxerunt asinam, & pullum, & imposuerunt super eos vestimenta sua, & collocarunt eum desuper eos.

8 At plurima turba straverunt sua vestimenta in via: alii autem cædebant ramos de arboribus, & sternebant in via.

10 Et intrante eo in Hierosolyma, commota est universa civitas, dicens: Quis est hic?

19 Ergo Pharisæi dixerunt ad semetipsos: Videtis quia non proficitis quicquam? ecce mundus post eum abiit.

20 Erant autem quidam Græci ex ascendentibus, ut adorarent in die festo.

24. Et il dit à ceux qui étoient présens : Otez-lui le marc, et le donnez à celui qui a les dix marcs.
25. Et ils lui dirent : Seigneur, il a déjà dix marcs.
26. Aussi vous dis-je, qu'on donnera à quiconque a déjà ; et que pour celui qui n'a pas, cela même qu'il a lui sera ôté.
27. Quant à mes ennemis, qui n'ont pas voulu que je regnasse sur eux, amenez-les ici, et faites-les mourir en ma présence.
28. Et après avoir dit cela, il marchoit devant eux, montant à Jérusalem.

24 And he said unto them that stood by, Take from him the pound, and give *it* to him that hath ten pounds. L. 19.
25 (And they said unto him, Lord, he hath ten pounds.)
26 For I say unto you, That unto every one which hath, shall be given; and from him that hath not, even that he hath, shall be taken away from him.
27 But those mine enemies, which would not that I should reign over them, bring hither, and slay *them* before me.
28 And when he had thus spoken, he went before, ascending up to Jerusalem.

CHAPITRE XXI.

Jésus-Christ entre dans Jérusalem, chasse les marchands du Temple, et répond aux Pharisiens.

Comme ils approchoient de Jérusalem, et qu'ils étoient déjà à Bethphagé, près du mont des Oliviers, Jésus envoya deux Disciples ;
2. Leur disant : Allez à la bourgade qui est devant vous ; vous y trouverez d'abord une ânesse attachée, et *son* ânon avec elle ; détachez-les et amenez-les-moi.
3. Et si quelqu'un vous dit quelque chose, vous direz que le Seigneur en a besoin ; et aussitôt il les enverra.
6. Les Disciples s'en allèrent donc, et firent comme Jésus leur avoit ordonné.
7. Et ils amenèrent l'ânesse et l'ânon, et ayant mis leurs vêtemens dessus, ils l'y firent asseoir.
8. Alors des gens en grand nombre étendoient leurs vêtemens par le chemin ; et d'autres coupoient des branches d'arbres, et les étendoient par le chemin.
10. Et quand il fut entré dans Jérusalem, toute la ville fut émue, et on disoit : Qui est celui-ci ?
19. De sorte que les Pharisiens disoient entr'eux : Vous voyez que vous ne gagnez rien ; voilà que tout le monde va après lui.
20. Or quelques Grecs, de ceux qui étoient montés pour adorer pendant la fête,

AND when they drew nigh unto Jerusalem, and were come to Bethpage, unto the mount of Olives, then sent Jesus two disciples, M. 21.
2 Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose *them*, and bring *them* unto me.
3 And if any *man* say aught unto you, ye shall say, The Lord hath need of them; and straightway he will send them.
6 And the disciples went, and did as Jesus commanded them,
7 And brought the ass, and the colt, and put on them their clothes, and they set *him* thereon.
8 And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed them in the way.
10 And when he was come into Jerusalem, all the city was moved, saying, Who is this?
19 The Pharisees, therefore, said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him. J. 12.
20 And there were certain Greeks among them, that came up to worship at the feast:

21 Οὗτος οὖν ἔρχεται πρὸς Φίλιππον τὸν ἀπὸ Βηθσαϊδὰ τῆς Γαλιλαίας, καὶ ἠρώτων αὐτὸν, λέγοντες· Κύριε, θέλομεν τὸν Ἰησοῦν ἰδεῖν.

22 Ἔρχεται Φίλιππος καὶ λέγει τῷ Ἀνδρέᾳ· καὶ πάλιν Ἀνδρέας καὶ Φίλιππος λέγουσι τῷ Ἰησοῦ.

23 Ὁ δὲ Ἰησοῦς ἀπεκρίνατο αὐτοῖς, λέγων· Ἐλήλυθεν ἡ ὥρα ἵνα δοξασθῇ ὁ υἱὸς τοῦ ἀνθρώπου.

24 Ἀμὴν, ἀμὴν, λέγω ὑμῖν, ἐὰν μὴ ὁ κόκκος τοῦ σίτου πεσὼν εἰς τὴν γῆν ἀποθάνῃ, αὐτὸς μόνος μένει· ἐὰν δὲ ἀποθάνῃ, πολὺν καρπὸν φέρει.

21 Hi ergo accesserunt Philippo illi à Bethsaida Galilææ: & rogabant eum, dicentes: Domine, volumus Jesum videre.

22 Venit Philippus, & dicit Andreæ: & rursum Andreas & Philippus dicunt Jesu.

23 At Jesus respondit eis, dicens: Venit hora ut glorificetur filius hominis.

24 Amen, amen, dico vobis, si non granum frumenti cadens in terram mortuum fuerit, ipsum solum manet: si autem mortuum fuerit, multum fructum affert.

17 Καὶ καταλιπὼν αὐτοὺς, ἐξελθὲν ἔξω τῆς πόλεως εἰς Βηθανίαν, καὶ ηὐλίσθη ἐκεῖ.

12 Καὶ τῇ ἐπαύριον ἐξελθόντων αὐτῶν ἀπὸ Βηθανίας,

εἰσελθὼν ὁ Ἰησοῦς εἰς τὸ ἱερὸν, ἤρξατο ἐκβάλλειν τοὺς πωλοῦντας καὶ ἀγοράζοντας ἐν τῷ ἱερῷ· καὶ τὰς τραπέζας τῶν κολλυβιστῶν, καὶ τὰς καθέδρας τῶν πωλούντων τὰς περιστερὰς κατέστρεψε.

16 Καὶ οὐκ ἤφιεν ἵνα τις διενέγκῃ σκεῦος διὰ τοῦ ἱεροῦ.

17 Καὶ ἐδίδασκε, λέγων αὐτοῖς· Οὐ γέγραπται· Ὅτι ὁ οἶκός μου, οἶκος προσευχῆς κληθήσεται πᾶσι τοῖς ἔθνεσιν; ὑμεῖς δὲ ἐποιήσατε αὐτὸν σπήλαιον λῃστῶν.

18 Καὶ ἤκουσαν οἱ γραμματεῖς καὶ οἱ ἀρχιερεῖς, καὶ ἐζήτουν πῶς αὐτὸν ἀπολέσωσιν· ἐφοβοῦντο γὰρ αὐτὸν, ὅτι πᾶς ὁ ὄχλος ἐξεπλήσσετο ἐπὶ τῇ διδαχῇ αὐτοῦ.

19 Καὶ ὅτε ὀψὲ ἐγένετο, ἐξεπορεύετο ἔξω τῆς πόλεως.

27 Καὶ ἔρχονται πάλιν εἰς Ἱεροσόλυμα· καὶ ἐν τῷ ἱερῷ περιπατοῦντος αὐτοῦ, ἔρχονται πρὸς αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι,

Καὶ λέγει αὐτοῖς·

28 Τί δὲ ὑμῖν δοκεῖ; Ἄνθρωπος εἶχε τέκνα δύο, καὶ προσελθὼν τῷ πρώτῳ, εἶπε· Τέκνον ὕπαγε, σήμερον ἐργάζου ἐν τῷ ἀμπελῶνί μου.

29 Ὁ δὲ ἀποκριθεὶς, εἶπεν. Οὐ θέλω. Ὕστερον δὲ μεταμεληθεὶς, ἀπῆλθε.

30 Καὶ προσελθὼν τῷ δευτέρῳ, εἶπεν ὡσαύτως. Ὁ δὲ ἀποκριθεὶς, εἶπεν· Ἐγὼ κύριε· καὶ οὐκ ἀπῆλθε.

31 Τίς ἐκ τῶν δύο ἐποίησε τὸ θέλημα τοῦ πατρός; Λέγουσιν αὐτῷ· Ὁ πρῶτος. Λέγει αὐτοῖς ὁ Ἰησοῦς· Ἀμὴν λέγω ὑμῖν, ὅτι οἱ τελῶναι καὶ αἱ πόρναι προάγουσιν ὑμᾶς εἰς τὴν βασιλείαν τοῦ Θεοῦ.

extra civitatem in Bethaniam, & diversatus est ibi.

12 Et postera die exeuntibus illis de Bethania,

ingressus Jesus in templum, cœpit ejicere vendentes & ementes in templo: & mensas nummulariorum, & cathedras vendentium columbas evertit.

16 Et non sinebat ut quisquam transferret vas per templum.

17 Et docebat, dicens eis: Nonne scriptum est, Quia domus mea, domus orationis vocatur omnibus gentibus? vos autem fecistis eam speluncam latronum.

18 Et audierunt Scribæ, & principes Sacerdotum, & quærebant quomodo eum perderent: timebant enim eum, quia omnis turba admirabatur super doctrina ejus.

19 Et quum vespera facta esset, egrediebatur ex civitate.

27 Et veniunt rursus in Hierosolymam: Et in templo deambulante ipso, accedunt ad eum summi sacerdotes, & Scribæ, & seniores.

Et dicit eis:

28 Quid autem vobis videtur? Homo quidam habebat natos duos: & accedens primo, dixit: Fili, vade, hodie operare in vinea mea.

29 Ille autem respondens, ait: Nolo. Postea autem pœnitentiâ affectus, abiit.

30 Et accedens alteri, dixit similiter. Ille verò respondens, ait: Ego Domine, & non abiit.

31 Quis ex duobus fecit voluntatem patris? Dicunt ei: Primus. Dicit illis Jesus: Amen dico vobis, quod publicani & meretrices præeunt vobis in regnum Dei.

21. Vinrent vers Philippe, qui étoit de Bethsaïde en Galilée, et ils lui dirent en le priant : Seigneur, nous voudrions bien voir Jésus.

22. Philippe vint et le dit à André, et André et Philippe le dirent à Jésus.

23. Et Jésus leur répondit : L'heure est venue que le Fils de l'homme doit être glorifié.

24. En vérité, en vérité je vous le dis : Si le grain de froment ne meurt après qu'on l'a jeté dans la terre, il demeure seul ; mais s'il meurt, il porte beaucoup de fruit.

17. Et les ayant laissés, il sortit de la ville, et s'en alla à Béthanie, où il passa la nuit.

12. Le lendemain, comme ils sortoient de Béthanie,

Jésus étant entré dans le Temple, se mit à chasser ceux qui vendoient et qui achetoient dans le Temple, et il renversa les tables des changeurs, et les siéges de ceux qui vendoient des pigeons.

16. Et il ne permettoit pas que personne portât *aucun* vaisseau par le Temple.

17. Et il les instruisoit, en leur disant : N'est-il pas écrit : Ma maison sera appelée, par toutes les nations, une maison de prière; mais vous en avez fait une caverne de voleurs ?

18. Ce que les Scribes et les principaux Sacrificateurs ayant entendu, ils cherchoient les moyens de le faire périr ; car ils le craignoient, parce que tout le peuple étoit ravi de sa doctrine.

19. Le soir étant venu, Jésus sortit de la ville.

27. Puis ils revinrent à Jérusalem ; et comme il alloit par le Temple, les principaux Sacrificateurs, les Scribes, et les Sénateurs, s'approchèrent de lui ;

Et il leur dit

28. Mais que vous semble-t-il de ceci ? Un homme avoit deux fils ; et s'adressant au premier, il *lui* dit : *Mon* fils, va, et travaille aujourd'hui dans ma vigne.

29. Mais il répondit : Je n'y veux point *aller* ; cependant s'étant repenti ensuite, il y alla.

30. Puis il vint à l'autre, et lui dit la même chose. Celui-ci répondit : J'y *vais*, Seigneur ; mais il n'y alla pas.

31. Lequel des deux fit la volonté de *son* père ? Ils lui dirent : C'est le premier. Jésus leur dit : Je vous dis en vérité, que les péagers et les femmes de mauvaise vie, vous dévancent au Royaume de Dieu.

21 The same came, therefore, to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus. J. 12.

22 Philip cometh and telleth Andrew; and again, Andrew and Philip tell Jesus.

23 And Jesus answered them, saying,

24 Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.

17 And he left them, and went out of the city into Bethany; and he lodged there. M. 21.

12 And on the morrow, when they were come from Bethany, Mk. 11

15. Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves;

16 And would not suffer that any man should carry *any* v through the temple.

17 And he taught, saying them, Is it not written, My h shall be called of all nations house of prayer? but ye made it a den of thieves.

18 And the scribes and priests heard *it*, and sought they might destroy him: for feared him, because all the pe was astonished at his doctrin

19 And when even was c he went out of the city. +27.

28 But what think ye? A *certain* man had two sons; and he came to the first, and said, Son, go work to-day in my vineyard. M. 21.

29 He answered and said, I will not: but afterward he repented, and went.

30 And he came to the second, and said likewise. And he answered and said, I *go*, sir: and went not.

31 Whether of them twain did the will of *his* father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you.

57.

4 Πάλιν ἀπέστειλεν ἄλλους δούλους, λέγων· Εἴπατε τοῖς κεκλημένοις· Ἰδοὺ τὸ ἄριστόν μου ἡτοίμασα, οἱ ταῦροί μου καὶ τὰ σιτιστὰ τεθυμένα, καὶ πάντα ἕτοιμα· δεῦτε εἰς τοὺς γάμους.

4 Iterum misit alios servos, dicens: Dicite vocatis: Ecce prandium meum paravi, tauri mei & altilia occisa, & omnia expedita: venite ad nuptias.

5 Οἱ δὲ ἀμελήσαντες, ἀπῆλθον ὁ μὲν εἰς τὸν ἴδιον ἀγρόν, ὁ δὲ εἰς τὴν ἐμπορίαν αὐτοῦ.

5 Illi autem negligentes abierunt: ille quidem in proprium agrum, ille verò ad mercaturam suam.

6 Οἱ δὲ λοιποὶ, κρατήσαντες τοὺς δούλους αὐτοῦ, ὕβρισαν καὶ ἀπέκτειναν.

6 At rēliqui prehendentes servos ejus, contumeliis affecerunt, & occiderunt.

7 Ἀκούσας δὲ ὁ βασιλεὺς ὠργίσθη· καὶ πέμψας τὰ στρατεύματα αὐτοῦ, ἀπώλεσε τοὺς φονεῖς ἐκείνους, καὶ τὴν πόλιν αὐτῶν ἐνέπρησε.

7 Audiens autem rex ille, iratus est: & mittens exercitus suos, perdidit homicidas illos; & civitatem illorum incendit.

8 Τότε λέγει τοῖς δούλοις αὐτοῦ· Ὁ μὲν γάμος ἕτοιμός ἐστιν, οἱ δὲ κεκλημένοι οὐκ ἦσαν ἄξιοι.

8 Tunc ait servis suis: Quidem nuptiæ expeditæ sunt: qui autem vocati non fuerunt digni.

9 Πορεύεσθε οὖν ἐπὶ τὰς διεξόδους τῶν ὁδῶν, καὶ ὅσους ἂν εὕρητε, καλέσατε εἰς τοὺς γάμους.

9 Ite ergò ad compita viarum, & quoscumque inveneritis, vocate ad nuptias.

10 Καὶ ἐξελθόντες οἱ δοῦλοι ἐκεῖνοι εἰς τὰς ὁδοὺς, συνήγαγον πάντας ὅσους εὗρον, πονηρούς τε καὶ ἀγαθούς· καὶ ἐπλήσθη ὁ γάμος ἀνακειμένων.

10 Et egressi servi illi in vias congregaverunt omnes quos invenerunt, malosque & bonos: & impletæ sunt nuptiæ discumbentium.

11 Εἰσελθὼν δὲ ὁ βασιλεὺς θεάσασθαι τοὺς ἀνακειμένους, εἶδεν ἐκεῖ ἄνθρωπον οὐκ ἐνδεδυμένον ἔνδυμα γάμου.

11 Ingressus autem rex spectare discumbentes, vidit ibi hominem non vestitum indumento nuptiarum.

12 Καὶ λέγει αὐτῷ· Ἑταῖρε, πῶς εἰσῆλθες ὧδε μὴ ἔχων ἔνδυμα γάμου; Ὁ δὲ ἐφιμώθη.

12 Et ait illi; Amice, quomodo intrasti huc, non habens vestem nuptialem? Ille verò ore occlusus est.

13 Τότε εἶπε ὁ βασιλεὺς τοῖς διακόνοις· Δήσαντες αὐτοῦ πόδας καὶ χεῖρας, ἄρατε αὐτὸν, καὶ ἐκβάλετε εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.

13 Tunc dixit rex ministris: Ligantes ejus pedes & manus, tollite eum, & ejicite in tenebras exteriores: ibi erit fletus & frémitus dentium.

14 Πολλοὶ γάρ εἰσι κλητοὶ, ὀλίγοι δὲ ἐκλεκτοί.

14 Multi enim sunt vocati, pauci verò electi.

15 Τότε πορευθέντες οἱ Φαρισαῖοι, συμβούλιον ἔλαβον ὅπως αὐτὸν παγιδεύσωσιν ἐν λόγῳ.

15 Tunc abeuntes Pharisæi, consilium sumpserunt ut eum illaquearent in sermone.

16 Καὶ ἀποστέλλουσιν αὐτῷ τοὺς μαθητὰς αὐτῶν μετὰ τῶν Ἡρῳδιανῶν, λέγοντες· Διδάσκαλε, οἴδαμεν ὅτι ἀληθὴς εἶ, καὶ τὴν ὁδὸν τοῦ Θεοῦ ἐν ἀληθείᾳ διδάσκεις, καὶ οὐ μέλει σοι περὶ οὐδενός· οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων.

16 Et mittunt ei discipulos suos cum Herodianis, dicentes: Magister, scimus quia verax es, & viam Dei in veritate doces: & non est cura tibi de aliquo: non enim respicis in faciem hominum.

17 Εἰπὲ οὖν ἡμῖν, τί σοι δοκεῖ; ἔξεστι δοῦναι κῆνσον Καίσαρι, ἢ οὔ;

17 Dic ergò nobis, quid tibi videtur? Licet dare censum Cæsari, an non?

18 Γνοὺς δὲ ὁ Ἰησοῦς τὴν πονη-

18 Cognoscens autem Jesus

for the Fr. and Eng. text see pa. 58. c. d.

33. Ecoutez une autre similitude:
Un homme, *dit-il*, planta une vigne, il l'environna d'une haie, il y fit un creux pour un pressoir, il y bâtit une tour, et il la loua à des vignerons, et s'en alla.
2. Et dans la saison, il envoya un de ses serviteurs vers les vignerons, afin de recevoir d'eux du fruit de la vigne.
3. Mais l'ayant pris, ils le battirent, et le renvoyèrent à vuide.
4. Il leur envoya encore un autre serviteur; mais ils lui jetèrent des pierres, et lui meurtrirent toute la tête, et le renvoyèrent, après l'avoir traité outrageusement.
5. Et il en envoya encore un autre qu'ils tuèrent; et plusieurs autres, dont ils battirent les uns, et tuèrent les autres.
6. Enfin, ayant un fils qu'il chérissoit, il le leur envoya encore le dernier, disant, ils auront du respect pour mon fils.
7. Mais ces vignerons dirent entr'eux: C'est ici l'héritier; venez, tuons-le, et l'héritage sera à nous.
8. Et *le* prenant, ils le tuèrent, et le jetèrent hors de la vigne.
9. Que fera donc le maître de la vigne? Il viendra, et fera périr ces vignerons, et il donnera la vigne à d'autres.
10. Et quand les principaux Sacrificateurs et les Pharisiens eurent entendu ces similitudes, ils reconnurent qu'il parloit d'eux.
46. Et ils cherchoient à se saisir de lui; mais ils craignirent le peuple, parce qu'il regardoit *Jésus* comme un Prophète.

Jésus, prenant la parole, continua à leur parler en paraboles, et leur dit:
2. Le Royaume des cieux est semblable à un Roi, qui fit les noces de son Fils.
3. Et il envoya ses serviteurs pour appeler ceux qui avoient été invités aux noces; mais ils n'y voulurent point venir.

33 Hear another parable: A *certain* man planted a vineyard, and set an hedge about *it*, and digged *a place for* the wine-fat, and built a tower, and let it out to husbandmen, and went into a far country. Mt. 21. Mk. 12.
2 And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard.
3 And they caught *him*, and beat him, and sent *him* away empty.
4 And again he sent unto them another servant; and at him they cast stones, and wounded *him* in the head, and sent *him* away shamefully handled.
5 And again he sent another; and him they killed, and many others; beating some, and killing some.
6 Having yet, therefore, one son, his well-beloved, he sent him also last unto them, saying, They will reverence my son.
7 But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be ours.
8 And they took him, and killed *him*, and cast *him* out of the vineyard.
9 What shall, therefore, the lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others.
45 And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them. Mt. 21
46 But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet.
22 And Jesus answered, and spake unto them again by parables, and said, Mt. 22.
2 The kingdom of heaven is like unto a certain king, which made a marriage for his son,
3 And sent forth his servants to call them that were bidden to the wedding; and they would not come

for the Gr. & Lat. text see next page. col. a. b.

33 Ἄλλην παραβολὴν ἀκούσατε.

Ἀμπελῶνα ἐφύτευσεν ἄνθρωπος, καὶ περιέθηκε ‡ φραγμὸν, καὶ ‡ ὤρυξεν † ὑπολήνιον, καὶ ‡ ᾠκοδόμησε ‡ πύργον, καὶ ‡ ἐξέδοτο αὐτὸν ‡ γεωργοῖς· καὶ ἀπεδήμησε.

2 Καὶ ἀπέστειλε πρὸς τοὺς γεωργοὺς τῷ καιρῷ δοῦλον, ἵνα παρὰ τῶν γεωργῶν λάβῃ ἀπὸ τοῦ καρποῦ τοῦ ἀμπελῶνος.

3 Οἱ δὲ, λαβόντες αὐτὸν, ἔδειραν, καὶ ἀπέστειλαν κενόν.

4 Καὶ πάλιν ἀπέστειλε πρὸς αὐτοὺς ἄλλον δοῦλον· ‡ κἀκεῖνον λιθοβολήσαντες † ἐκεφαλαίωσαν, καὶ ἀπέστειλαν † ἠτιμωμένον.

5 Καὶ πάλιν ἄλλον ἀπέστειλε· κἀκεῖνον ἀπέκτειναν· καὶ πολλοὺς ἄλλους, τοὺς μὲν δέροντες, τοὺς δὲ ἀποκτείνοντες.

6 Ἔτι οὖν ἕνα υἱὸν ἔχων ἀγαπητὸν αὐτοῦ, ἀπέστειλε καὶ αὐτὸν πρὸς αὐτοὺς ἔσχατον, λέγων· Ὅτι ἐντραπήσονται τὸν υἱόν μου.

7 Ἐκεῖνοι δὲ οἱ γεωργοὶ εἶπον πρὸς ἑαυτούς· Ὅτι οὗτός ἐστιν ὁ κληρονόμος· δεῦτε, ἀποκτείνωμεν αὐτὸν, καὶ ἡμῶν ἔσται ἡ κληρονομία.

8 Καὶ λαβόντες αὐτὸν, ἀπέκτειναν, καὶ ἐξέβαλον ἔξω τοῦ ἀμπελῶνος.

9 Τί οὖν ποιήσει ὁ κύριος τοῦ ἀμπελῶνος; Ἐλεύσεται καὶ ἀπολέσει τοὺς γεωργοὺς, καὶ δώσει τὸν ἀμπελῶνα ἄλλοις.

45 Καὶ ἀκούσαντες οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι τὰς παραβολὰς αὐτοῦ, ἔγνωσαν ὅτι περὶ αὐτῶν λέγει.

46 Καὶ ζητοῦντες αὐτὸν κρατῆσαι, ἐφοβήθησαν τοὺς ὄχλους, ἐπειδὴ ὡς προφήτην αὐτὸν εἶχον. 24. † 2.

Κεφ. κβ' 22.

1 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς, πάλιν εἶπεν αὐτοῖς ἐν παραβολαῖς, λέγων·

2 Ὡμοιώθη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ, ὅστις ἐποίησε γάμους τῷ υἱῷ αὐτοῦ·

3 Καὶ ἀπέστειλε τοὺς δούλους αὐτοῦ καλέσαι τοὺς κεκλημένους εἰς τοὺς γάμους· καὶ οὐκ ἤθελον ἐλθεῖν.

33 Aliam parabolam audite.

Vineam plantavit homo, & circumposuit sepem, & fodit lacum, & ædificavit turrim, & elocavit eam agricolis, & peregre profectus est.

2 Et misit ad agricolas tempore servum, ut ab agricolis acciperet de fructu vineæ.

3 Illi autem sumentes eum ceciderunt, & dimiserunt vacuum.

4 Et iterum misit ad illos alium servum: & illum lapidantes in capite vulneraverunt, & ablegaverunt inhonoratum.

5 Et rursum alium misit: & illum occiderunt, & plures alios, hos quidem cædentes, hos verò occidentes.

6 Adhuc ergo unum filium habens dilectum suum, misit & illum ad eos novissimum, dicens: Quia reverebuntur filium meum.

7 Illi verò agricolæ dixerunt apud seipsos: Quod hic est hæres: venite occidamus eum, & nostra erit hæreditas.

8 Et apprehendentes eum, occiderunt, & ejecerunt extra vineam.

9 Quid ergo faciet dominus vineæ? Veniet, & perdet colonos, & dabit vineam aliis.

45 Et audientes principes Sacerdotum & Pharisæi parabolas ejus, cognoverunt quod de ipsis diceret.

46 Et quærentes eum prehendere, timuerunt turbas quoniam sicut Prophetam eum habebant.

CAPUT XXII.

1 Et respondens Jesus, iterum dixit eis in parabolis, dicens:

2 Simile factum est regnum cælorum homini regi, qui fecit nuptias filio suo:

3 Et misit servos suos vocare vocatos ad nuptias: & nolebant venire.

for the Fr. & Eng. text see preceding page c.d.

4. Il envoya encore d'autres serviteurs, avec cet ordre : Dites à ceux qui ont été invités : J'ai fait préparer mon dîner ; mes taureaux et mes bêtes grasses sont tuées, et tout est prêt ; venez aux noces.

5. Mais eux n'en tenant compte, s'en allèrent, l'un à sa métairie, et l'autre à son trafic.

6. Et les autres prirent ses serviteurs, et les outragèrent, et les tuèrent.

7. Le Roi l'ayant appris, se mit en colère, et y ayant envoyé ses troupes, il fit périr ces meurtriers et brûla leur ville.

8. Alors il dit à ses serviteurs : Le festin des noces est prêt, mais ceux qui étoient invités n'en étoient pas dignes.

9. Allez donc dans les carrefours des chemins, et invitez aux noces tous ceux que vous trouverez.

10. Et ses serviteurs étant allés dans les chemins, assemblèrent tous ceux qu'ils trouvèrent, tant mauvais que bons, en sorte que la salle des noces fut remplie de gens qui étoient à table.

11. Et le Roi étant entré pour voir ceux qui étoient à table, aperçut un homme qui n'avoit pas un habit de noces.

12. Et il lui dit : Mon ami, comment es-tu entré ici sans avoir un habit de noces ? Et il eut la bouche fermée.

13. Alors le Roi dit aux serviteurs : Liez-le pieds et mains, emportez-le, et le jetez dans les ténèbres de dehors ; c'est là qu'il y aura des pleurs et des grincemens de dents.

14. Car il y en a beaucoup d'appelés, mais peu d'élus.

15. Alors les Pharisiens s'étant retirés, consultèrent pour le surprendre dans ses discours.

16. Et ils lui envoyèrent de leurs disciples, avec des Hérodiens, qui lui dirent : Maître, nous savons que tu es sincère, et que tu enseignes la voie de Dieu selon la vérité, sans avoir égard à qui que ce soit ; car tu ne regardes point l'apparence des hommes.

17. Dis-nous donc ce qui te semble *de ceci* : Est-il permis de payer le tribut à César, ou non ?

18. Mais Jésus connoissant leur

4 Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and *my* fatlings *are* killed, and all things *are* ready: come unto the marriage.

5 But they made light of *it*, and went their ways, one to his farm, another to his merchandise:

6 And the remnant took his servants, and intreated *them* spitefully, and slew *them*.

7 But when the king heard *thereof*, he was wroth: and he sent forth his armies, and destroyed those murderers, and burnt up their city.

8 Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy.

9 Go ye therefore into the highways, and, as many as ye shall find, bid to the marriage.

10 So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests.

11 And when the king came in to see the guests, he saw there a man which had not on a wedding garment:

12 And he saith unto him, Friend, how camest thou in hither, not having a wedding garment? And he was speechless.

13 Then saith the king to the servants, Bind him hand and foot, and take him away, and cast *him* into outer darkness; there shall be weeping and gnashing of teeth.

14 For many are called, but few *are* chosen.

15 Then went the Pharisees, and took counsel how they might entangle him in *his* talk.

16 And they sent out unto him their disciples, with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any *man*: for thou regardest not the person of men.

17 Tell us, therefore, What thinkest thou? Is it lawful to give tribute unto Cesar, or not?

18 But Jesus perceived their

for the Gr. & Lat. text see pa. 57. col. a. b.

ρίαν αὐτῶν, εἶπε· Τί με πειράζετε ὑποκριταί;

19 † Ἐπιδείξατέ μοι τὸ † νόμισμα τοῦ † κήνσου. Οἱ δὲ προσήνεγκαν αὐτῷ δηνάριον.

20 Καὶ λέγει αὐτοῖς· Τίνος ἡ εἰκὼν αὕτη καὶ ἡ ἐπιγραφή;

21 Λέγουσιν αὐτῷ· Καίσαρος. Τότε λέγει αὐτοῖς· Ἀπόδοτε οὖν τὰ Καίσαρος Καίσαρι, καὶ τὰ τοῦ Θεοῦ, τῷ Θεῷ.

22 Καὶ ἀκούσαντες ἐθαύμασαν· καὶ ἀφέντες αὐτὸν ἀπῆλθον.

23 Ἐν ἐκείνῃ τῇ ἡμέρᾳ προσῆλθον αὐτῷ Σαδδουκαῖοι, οἱ λέγοντες μὴ εἶναι ἀνάστασιν· καὶ ἐπηρώτησαν αὐτόν,

24 Λέγοντες· Διδάσκαλε, Μωσῆς εἶπεν· Ἐάν τις ἀποθάνῃ μὴ ἔχων τέκνα, † ἐπιγαμβρεύσει ὁ † ἀδελφὸς αὐτοῦ τὴν γυναῖκα αὐτοῦ, καὶ ἀναστήσει σπέρμα τῷ ἀδελφῷ αὐτοῦ.

25 Ἦσαν δὲ παρ' ἡμῖν ἑπτὰ ἀδελφοί· καὶ ὁ πρῶτος, γαμήσας, ἐτελεύτησε· καὶ μὴ ἔχων σπέρμα, ἀφῆκε τὴν γυναῖκα αὐτοῦ τῷ ἀδελφῷ αὐτοῦ.

26 Ὁμοίως καὶ ὁ δεύτερος, καὶ ὁ τρίτος, ἕως τῶν ἑπτά.

27 Ὕστερον δὲ πάντων ἀπέθανε καὶ ἡ γυνή.

28 Ἐν τῇ οὖν ἀναστάσει, τίνος τῶν ἑπτὰ ἔσται γυνή; πάντες γὰρ ἔσχον αὐτήν.

29 Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς· Πλανᾶσθε, μὴ εἰδότες τὰς γραφὰς, μηδὲ τὴν δύναμιν τοῦ Θεοῦ.

30 Ἐν γὰρ τῇ ἀναστάσει οὔτε γαμοῦσιν, οὔτε ἐκγαμίζονται, ἀλλ' ὡς ἄγγελοι τοῦ Θεοῦ ἐν οὐρανῷ εἰσι.

31 Περὶ δὲ τῆς ἀναστάσεως τῶν νεκρῶν οὐκ ἀνέγνωτε τὸ ῥηθὲν ὑμῖν ὑπὸ τοῦ Θεοῦ, λέγοντος·

32 Ἐγώ εἰμι ὁ Θεὸς Ἀβραάμ, καὶ ὁ Θεὸς Ἰσαάκ, καὶ ὁ Θεὸς Ἰακώβ; οὐκ ἔστιν ὁ Θεὸς, Θεὸς νεκρῶν, ἀλλὰ ζώντων.

33 Καὶ ἀκούσαντες οἱ ὄχλοι, ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ.

nequitiam eorum, ait: Quid me tentatis hypocritæ?

9 Ostendite mihi numisma censûs. Illi verò obtulerunt ei denarium.

20 Et ait illis: Cujus imago hæc, & superscriptio?

21 Dicunt ei: Cæsaris. Tunc ait illis: Reddite ergò quæ Cæsaris, Cæsari: & quæ Dei, Deo.

22 Et audientes mirati sunt: & relinquentes eum abierunt.

23 In illo die accesserunt ad eum Sadducæi, dicentes non esse resurrectionem: & interrogáverunt eum,

24 Dicentes: Magister, Moses dixit: Si quis mortuus fuerit non habens genitos, ob affinitatem ducet frater ejus uxorem illius, & suscitabit semen fratri suo.

25 Erant autem apud nos septem fratres: & primus uxore ductâ, obiit: & non habens semen, reliquit uxorem suam fratri suo.

26 Similiter & secundus, & tertius usque ad septem.

27 Postremum autem omnium defuncta est & mulier.

28 In ergò resurrectione, cujus septem erit uxor? omnes enim habuerunt eam.

29 Respondens autem Jesus, ait illis: Erratis, nescientes Scripturas, neque efficaciam Dei.

30 In enim resurrectione neque nubent, neque dantur nuptui, sed sicut angeli Dei in cælo sunt.

31 De autem resurrectione mortuorum, non legistis effatum vobis à Deo, dicénte:

32 Ego sum Deus Abraham, & Deus Isaac, & Deus Jacob, Non est Deus, Deus mortuorum, sed viventium.

33 Et audientes turbæ, percellebantur in doctrina ejus.

malice, leur dit : Hypocrites, pourquoi me tentez-vous ?

19. Montrez-moi la monnoie *dont on paie* le tribut. Et ils lui présentèrent un denier.

20. Et il leur dit : De qui est cette image et cette inscription ?

21. Ils lui dirent : De César. Alors il leur dit : Rendez donc à César ce qui appartient à César, et à Dieu ce qui appartient à Dieu.

22. Et ayant entendu *cette réponse*, ils l'admirèrent ; et le laissant, ils s'en allèrent.

23. Ce jour-là, les Sadducéens, qui disent qu'il n'y a point de résurrection, vinrent à *Jésus*, et lui firent cette question :

24. Maître, Moyse a dit : Si quelqu'un meurt sans enfans, son frère épousera sa veuve, et suscitera lignée à son frère.

25. Or, il y avoit parmi nous sept frères, dont le premier s'étant marié mourut ; et n'ayant point eu d'enfans, il laissa sa femme à son frère.

26. De même aussi le second, puis le troisième, jusqu'au septième.

27. Or, après eux tous, la femme mourut aussi.

28. Duquel donc des sept sera-t-elle femme dans la résurrection ; car tous *les sept* l'ont eue ?

29. Mais Jésus répondant, leur dit : Vous êtes dans l'erreur, parce que vous n'entendez pas les Ecritures, ni quelle est la puissance de Dieu.

30. Car après la résurrection, les hommes ne prendront point de femmes, ni les femmes de maris ; mais ils seront comme les Anges de Dieu, qui sont dans le ciel.

31. Et quant à la résurrection des morts, n'avez-vous point lu ce que Dieu vous a dit :

32. Je suis le Dieu d'Abraham, le Dieu d'Isaac, et le Dieu de Jacob. Dieu n'est pas le Dieu des morts, mais *il est le Dieu* des vivans.

33. Et le peuple entendant *cela*, admiroit sa doctrine.

wickedness, and said, Why tempt ye me, *ye* hypocrites?

19 Shew me the tribute-money. And they brought unto him a penny.

20 And he saith unto them, Whose *is* this image and superscription?

21 They say unto him, Cesar's. Then saith he unto them, Render, therefore, unto Cesar the things which are Cesar's; and unto God the things that are God's.

22 When they had heard *these words*, they marvelled, and left him, and went their way.

23 The same day came to him the Sadducees, which say that there is no resurrection, and asked him,

24 Saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.

25 Now, there were with us seven brethren: and the first, when he had married a wife, deceased; and having no issue, left his wife unto his brother:

26 Likewise the second also, and the third, unto the seventh.

27 And last of all the woman died also.

28 Therefore, in the resurrection, whose wife shall she be of the seven? for they all had her.

29 Jesus answered, and said unto them, Ye do err, not knowing the scriptures, nor the power of God.

30 For in the resurrection they neither marry, nor are given in marriage; but are as the angels of God in heaven.

31 But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying,

32 I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.

33 And when the multitude heard *this*, they were astonished at his doctrine.

28 Καὶ προσελθὼν εἷς τῶν γραμματέων, ἀκούσας αὐτῶν συζητούντων, εἰδὼς ὅτι καλῶς αὐτοῖς ἀπεκρίθη, ἐπηρώτησεν αὐτόν· Ποία ἐστὶ πρώτη πασῶν ἐντολή;

29 Ὁ δὲ Ἰησοῦς ἀπεκρίθη αὐτῷ· Ὅτι πρώτη πασῶν τῶν ἐντολῶν· Ἄκουε Ἰσραὴλ, Κύριος ὁ Θεὸς ἡμῶν, Κύριος εἷς ἐστι.

30 Καὶ ἀγαπήσεις Κύριον τὸν Θεόν σου ἐξ ὅλης τῆς καρδίας σου, καὶ ἐξ ὅλης τῆς ψυχῆς σου, καὶ ἐξ ὅλης τῆς διανοίας σου, καὶ ἐξ ὅλης τῆς ἰσχύος σου· αὕτη πρώτη ἐντολή.

31 Καὶ δευτέρα ὁμοία αὐτῇ· Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν· μείζων τούτων ἄλλη ἐντολὴ οὐκ ἔστι.

40 Ἐν ταύταις ταῖς δυσὶν ἐντολαῖς ὅλος ὁ νόμος καὶ οἱ προφῆται κρέμανται.

32 Καὶ εἶπεν αὐτῷ ὁ γραμματεύς· Καλῶς, διδάσκαλε, ἐπ' ἀληθείας εἶπας, ὅτι εἷς ἐστι Θεὸς, καὶ οὐκ ἔστιν ἄλλος πλὴν αὐτοῦ.

33 Καὶ τὸ ἀγαπᾶν αὐτὸν ἐξ ὅλης τῆς καρδίας, καὶ ἐξ ὅλης τῆς συνέσεως, καὶ ἐξ ὅλης τῆς ψυχῆς, καὶ ἐξ ὅλης τῆς ἰσχύος, καὶ τὸ ἀγαπᾶν τὸν πλησίον ὡς ἑαυτὸν, πλεῖόν ἐστι πάντων τῶν ὁλοκαυτωμάτων καὶ θυσιῶν.

Κεφ. κγ', 23.

1 Τότε ὁ Ἰησοῦς ἐλάλησε τοῖς ὄχλοις καὶ τοῖς μαθηταῖς

2 Λέγων· Ἐπὶ τῆς Μωσέως καθέδρας ἐκάθισαν οἱ Γραμματεῖς καὶ οἱ Φαρισαῖοι·

3 Πάντα οὖν ὅσα ἂν εἴπωσιν ὑμῖν τηρεῖν, τηρεῖτε καὶ ποιεῖτε· κατὰ δὲ τὰ ἔργα αὐτῶν μὴ ποιεῖτε· λέγουσι γὰρ, καὶ οὐ ποιοῦσι.

4 Δεσμεύουσι γὰρ φορτία βαρέα καὶ δυσβάστακτα, καὶ ἐπιτιθέασιν ἐπὶ τοὺς ὤμους τῶν ἀνθρώπων· τῷ δὲ δακτύλῳ αὐτῶν οὐ θέλουσι κινῆσαι αὐτά·

* 5 Πάντα δὲ τὰ ἔργα αὐτῶν ποιοῦσι πρὸς τὸ † θεαθῆναι τοῖς ἀνθρώποις· † πλατύνουσι δὲ τὰ † φυλακτήρια αὐτῶν, καὶ † μεγαλύνουσι τὰ κράσπεδα τῶν ἱματίων αὐτῶν.

* 6 † Φιλοῦσι † τε τὴν † πρωτοκλισίαν ἐν τοῖς † δείπνοις, καὶ τὰς † πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς,

28 Et accédens unus Scribarum, audiens illos conquirentes, videns quod pulchre illis respondérit, interrogavit eum: quod ésset primum omnium mandatum?

29 At Jesus respondit ei, quia primum omnium mandatorum: Audi Israël, Dominus Deus noster, Dominus unus est.

30 Et diliges Dominum Deum tuum ex toto corde tuo, & ex tota anima tua, & ex tota cogitatione tua, & ex tota virtute tua. Hoc primum mandatum.

31 Et secundum simile huic: Diliges proximum tuum ut teipsum. Majus horum aliud mandatum non est.

40 In his duobus mandatis universa Lex & Prophetæ pendent.

32 Ait illi Scriba: Pulchre Magister in veritate dixisti, quia unus est Deus, & non est alius præter eum.

33 Et diligere eum ex toto corde, & ex toto intellectu, & ex tota anima, & ex tota fortitudine: & diligere proximum ut seipsum, plus est omnibus holocaustomatibus, & sacrificiis.

CAPUT XXIII.

1 Tunc Jesus loquutus est turbis, & discipulis

2 Dicens: Super Mosi cathedram sederunt Scribæ & Pharisæi:

3 Omnia ergò quæcumque dixerint vobis servare, servate, & facite: secundùm verò opera eorum ne facite: dicunt enim, & non faciunt.

4 Alligant enim onera gravia & importabilia, & imponunt in humeros hominum: at digito suo non volunt movere ea.

5 Omnia verò opera sua faciunt adspectari hominibus, dilatant verò phylacteria sua, & magnificant fimbrias vestimentorum suorum.

6 Amantque primos recubitus in cœnis, & primas cathedras in synagogis.

28. Alors un des Scribes, qui les avoit ouï disputer ensemble, voyant qu'il leur avoit bien répondu, s'approcha, et lui demanda : Quel est le premier de tous les commandemens?

29. Jésus lui répondit : Le premier de tous les commandemens *est celui-ci* : Ecoute Israël, le Seigneur notre Dieu est le seul Seigneur.

30. Tu aimeras le Seigneur ton Dieu, de tout ton cœur, de toute ton ame, de toute ta pensée, et de toute ta force. C'est là le premier commandement.

31. Et voici le second, *qui lui est* semblable : Tu aimeras ton prochain comme toi-même. Il n'y a point d'autre commandement, plus grand que ceux-ci.

40. Toute la loi et les Prophètes se rapportent à ces deux commandemens.

32. Et le Scribe lui répondit : Maître, tu as bien dit, et selon la vérité, qu'il n'y a qu'un seul Dieu, et qu'il n'y en a point d'autre que lui ;

33. Et que l'aimer de tout son cœur, de toute *son* intelligence, de toute *son* ame, et de toute sa force, et aimer *son* prochain comme soi-même, c'est plus que tous les holocaustes et que tous les sacrifices.

ALORS Jésus parla au peuple, et à ses Disciples,

2. Et leur dit : Les Scribes et les Pharisiens sont assis sur la chaire de Moyse.

3. Observez donc, et faites tout ce qu'ils vous diront d'observer ; mais ne faites pas comme ils font ; parce qu'ils disent et ne font pas.

4. Car ils lient des fardeaux pesans et insupportables, et les mettent sur les épaules des hommes ; mais ils ne voudroient pas les remuer du doigt.

5. Et ils font toutes leurs actions, afin que les hommes les voient ; car ils portent de larges phylactères, et ils ont de plus longues franges à leurs habits ;

6. Ils aiment à avoir les premières places dans les festins, et les premiers siéges dans les Synagogues ;

28 And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all? Mk. 12.

29 And Jesus answered him, The first of all the commandments *is*, Hear, O Israel; The Lord our God is one Lord:

30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: This *is* the first commandment.

31 And the second *is* like, *namely* this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.

40 On these two commandments hang all the law and the prophets. Mt. 22

32 And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he: Mk. 12.

33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love *his* neighbour as himself, is more than all whole burnt-offerings and sacrifices.

CHAP. XXIII. Mt.

The Pharisees exposed, &c.

THEN spake Jesus to the multitude, and to his disciples

2 Saying, The scribes and the Pharisees sit in Moses' seat:

3 All therefore whatsoever they bid you observe, *that* observe and do; but do not ye after their works: for they say and do not.

4 For they bind heavy burdens and grievous to be borne, and lay *them* on mens' shoulders; but they *themselves* will not move them with one of their fingers.

5 But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments.

6 And love the uppermost rooms at feasts, and the chief seats in the synagogues.

7 Καὶ τοὺς ἀσπασμοὺς ἐν ταῖς ἀγοραῖς, καὶ καλεῖσθαι ὑπὸ τῶν ἀνθρώπων, ῥαββεί, ῥαββεί.

8 Ὑμεῖς δὲ μὴ κληθῆτε ῥαββεί· εἷς γάρ ἐστιν ὑμῶν ὁ καθηγητής, ὁ Χριστός· πάντες δὲ ὑμεῖς, ἀδελφοί ἐστε.

9 Καὶ πατέρα μὴ καλέσητε ὑμῶν ἐπὶ τῆς γῆς· εἷς γάρ ἐστιν ὁ πατὴρ ὑμῶν, ὁ ἐν τοῖς οὐρανοῖς.

* 10 Μηδὲ † κληθῆτε † καθηγηταί· εἷς γάρ ὑμῶν ἐστιν ὁ καθηγητής, ὁ Χριστός.

11 Ὁ δὲ μείζων ὑμῶν, ἔσται ὑμῶν διάκονος.

12 Ὅστις δὲ ὑψώσει ἑαυτὸν, ταπεινωθήσεται· καὶ ὅστις ταπεινώσει ἑαυτὸν, ὑψωθήσεται.

13 Οὐαὶ δὲ ὑμῖν Γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι κλείετε τὴν βασιλείαν τῶν οὐρανῶν ἔμπροσθεν τῶν ἀνθρώπων· ὑμεῖς γὰρ οὐκ εἰσέρχεσθε, οὐδὲ τοὺς εἰσερχομένους ἀφίετε εἰσελθεῖν.

14 Οὐαὶ ὑμῖν Γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι κατεσθίετε τὰς οἰκίας τῶν χηρῶν, καὶ προφάσει μακρὰ προσευχόμενοι· διὰ τοῦτο λήψεσθε περισσότερον κρίμα.

* 15 Οὐαὶ ὑμῖν Γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι † περιάγετε τὴν θάλασσαν καὶ τὴν † ξηρὰν, ποιῆσαι ἕνα † προσήλυτον· καὶ ὅταν γένηται, ποιεῖτε αὐτὸν υἱὸν γεέννης διπλότερον ὑμῶν.

16 Οὐαὶ ὑμῖν ὁδηγοὶ τυφλοὶ, οἱ λέγοντες· Ὃς ἂν ὀμόσῃ ἐν τῷ ναῷ, οὐδέν ἐστιν· ὃς δ' ἂν ὀμόσῃ ἐν τῷ χρυσῷ τοῦ ναοῦ, ὀφείλει.

17 Μωροὶ καὶ τυφλοί· τίς γὰρ μείζων ἐστὶν, ὁ χρυσὸς, ἢ ὁ ναὸς ὁ ἁγιάζων τὸν χρυσόν;

18 Καὶ· Ὃς ἐὰν ὀμόσῃ ἐν τῷ θυσιαστηρίῳ, οὐδέν ἐστιν· ὃς δ' ἂν ὀμόσῃ ἐν τῷ δώρῳ τῷ ἐπάνω αὐτοῦ, ὀφείλει.

19 Μωροὶ καὶ τυφλοί, τί γὰρ μεῖζον; τὸ δῶρον, ἢ τὸ θυσιαστήριον τὸ ἁγιάζον τὸ δῶρον;

7 Et salutationes in foris, & vocari ab hominibus, Rabbi, Rabbi.

8 Vos autem ne vocemini Rabbi: unus enim est vester doctor Christus: omnes autem vos fratres estis.

9 Et patrem ne vocetis vestrûm super terram: unus enim est Pater vester qui in cælis.

10 Nec vocemini doctores: unus enim vester est doctor, Christus.

11 Qui verò major vestrûm, erit vester minister.

12 Qui autem exaltaverit seipsum, humiliabitur: & qui humiliaverit seipsum, exaltabitur.

13 Væ autem vobis Scribæ & Pharisæi hypocritæ, quia claudítis regnum cælorum ante homines: vos enim non intratis, nec introëuntes finitis intrare.

14 Væ vobis Scribæ & Pharisæi hypocritæ, quia comeditis domos viduarum, & prætextu prolixa orantes: propter hoc accipietis abundantius judicium.

15 Væ vobis Scribæ & Pharisæi hypocritæ, quia circuitis mare & aridam, facere unum proselytum: & quum fuerit factus, facitis eum filium gehennæ, dupliciorem vobis.

16 Væ vobis duces cæci, dicentes: Quicumque juraverit in templo, nihil est: qui autem juraverit in auro templi, debet.

17 Stulti & cæci: quid enim majus est, aurum, aut templum sanctificans aurum?

18 Et quicumque juraverit in altari, nihil est: quicumque autem juraverit in dono quod super illud, debet.

19 Stulti & cæci: quid enim majus, donum, an altare sanctificans donum?

7. Et à être salués dans les places publiques, et à être appelés par les hommes, Maître, Maître.

8. Mais vous, ne vous faites point appeler Maître ; car vous n'avez qu'un Maître, qui est le Christ ; et pour vous, vous êtes tous frères.

9. Et n'appelez personne sur la terre *votre* Père ; car vous n'avez qu'un seul Père, *savoir*, celui qui *est* dans les cieux.

10. Et ne vous faites point appeler Docteur ; car vous n'avez qu'un seul Docteur, qui est le Christ.

11. Mais que le plus grand d'entre vous soit votre serviteur.

12. Car quiconque s'élevera sera abaissé, et quiconque s'abaissera sera élevé.

13. Mais malheur à vous, Scribes et Pharisiens hypocrites ; parce que vous fermez aux hommes le Royaume des cieux ; vous n'y entrez point, et vous n'y laissez pas entrer ceux qui voudroient y entrer.

14. Malheur à vous, Scribes et Pharisiens hypocrites ; car vous dévorez les maisons des veuves, en affectant de faire de longues prières ; à cause de cela vous serez punis d'autant plus sévèrement.

15. Malheur à vous, Scribes et Pharisiens hypocrites ; car vous courez la mer et la terre, pour faire un prosélyte ; et quand il l'est devenu, vous le rendez digne de la géhenne deux fois plus que vous!

16. Malheur à vous, Conducteurs aveugles, qui dites : Si quelqu'un jure par le temple, cela n'est rien ; mais celui qui aura juré par l'or du temple, est obligé *de tenir son serment !*

17. Insensés et aveugles ! Car lequel est le plus considérable, ou l'or, ou le temple qui rend cet or sacré ?

18. Et si quelqu'un, *dites-vous*, jure par l'autel, cela n'est rien ; mais celui qui aura juré par le don qui est sur *l'autel*, est obligé *de tenir son serment.*

19. Insensés et aveugles ! Car lequel est le plus grand, le don, ou l'autel qui rend ce don sacré ?

7 And greetings in the markets, and to be called of men, Rabbi, Rabbi.

8 But be not ye called Rabbi; for one is your Master, *even* Christ; and all ye are brethren.

9 And call no *man* your Father upon the earth: for one is your Father, which is in heaven.

10 Neither be ye called masters: for one is your master, *even* Christ.

11 But he that is greatest among you shall be your servant.

12 And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.

13 But woe unto you, scribes and Pharisees hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in *yourselves*, neither suffer ye them that are entering, to go in.

14 Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation.

15 Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is made, ye make him two-fold more the child of hell than yourselves.

16 Woe unto you, *ye* blind guides! which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor.

17 *Ye* fools and blind! for whether *is* greater, the gold, or the temple that sanctifieth the gold?

18 And, whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty.

19 *Ye* fools, and blind! for whether *is* greater, the gift, or the altar that sanctifieth the gift?

20. Ὁ οὖν ὀμόσας ἐν τῷ θυσιαστηρίῳ, ὀμνύει ἐν αὐτῷ καὶ ἐν πᾶσι τοῖς ἐπάνω αὐτοῦ·

21 Καὶ ὁ ὀμόσας ἐν τῷ ναῷ, ὀμνύει ἐν αὐτῷ καὶ ἐν τῷ κατοικοῦντι αὐτόν.

22 Καὶ ὁ ὀμόσας ἐν τῷ οὐρανῷ, ὀμνύει ἐν τῷ θρόνῳ τοῦ Θεοῦ καὶ ἐν τῷ καθημένῳ ἐπάνω αὐτοῦ.

* 23 Οὐαὶ ὑμῖν Γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι † ἀποδεκατεύετε τὸ ‡ ἡδύοσμον καὶ τὸ † ἄνηθον καὶ τὸ † κύμινον, καὶ ἀφήκατε τὰ βαρύτερα τοῦ νόμου, τὴν κρίσιν, καὶ τὸν ἔλεον καὶ τὴν πίστιν· Ταῦτα ἔδει ποιῆσαι, κἀκεῖνα μὴ ἀφιέναι.

* 24 ‡ Ὁδηγοὶ τυφλοί, οἱ † διϋλίζοντες τὸν † κώνωπα, τὴν δὲ κάμηλον ‡ καταπίνοντες.

* 25 Οὐαὶ ὑμῖν Γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι καθαρίζετε τὸ ‡ ἔξωθεν τοῦ ποτηρίου καὶ τῆς † παροψίδος, ἔσωθεν δὲ ‡ γέμουσιν ἐξ ‡ ἁρπαγῆς καὶ † ἀκρασίας.

26 Φαρισαῖε τυφλὲ, καθάρισον πρῶτον τὸ ἐντὸς τοῦ ποτηρίου καὶ τῆς παροψίδος, ἵνα γένηται καὶ τὸ ἐκτὸς αὐτῶν καθαρόν.

* 27 Οὐαὶ ὑμῖν Γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι † παρομοιάζετε ‡ τάφοις ‡ κεκονιαμένοις, οἵτινες ἔξωθεν μὲν φαίνονται ‡ ὡραῖοι, † ἔσωθεν δὲ γέμουσιν † ὀστέων νεκρῶν καὶ πάσης ἀκαθαρσίας.

28 Οὕτω καὶ ὑμεῖς ἔξωθεν μὲν φαίνεσθε τοῖς ἀνθρώποις δίκαιοι, ἔσωθεν δὲ μεστοί ἐστε ὑποκρίσεως καὶ ἀνομίας.

29 Οὐαὶ ὑμῖν Γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι οἰκοδομεῖτε τὰς τάφους τῶν προφητῶν, καὶ κοσμεῖτε τὰ μνημεῖα τῶν δικαίων·

30 Καὶ λέγετε· Εἰ ἦμεν ἐν ταῖς ἡμέραις τῶν πατέρων ἡμῶν, οὐκ ἂν ἦμεν κοινωνοὶ αὐτῶν ἐν τῷ αἵματι τῶν προφητῶν.

31 Ὥστε μαρτυρεῖτε ἑαυτοῖς, ὅτι υἱοί ἐστε τῶν φονευσάντων τοὺς προφήτας.

32 Καὶ ὑμεῖς πληρώσατε τὸ μέτρον τῶν πατέρων ὑμῶν.

* 33 Ὄφεις, ‡ γεννήματα ‡ ἐχιδνῶν, πῶς ‡ φύγητε ἀπὸ τῆς κρίσεως τῆς γεέννης;

20 Ergo jurans in altari, jurat in eo, & in omnibus quæ super illud.

21 Et jurans in templo, jurat in illo, & in habitante illud.

22 Et jurans in cælo, jurat in throno Dei, & in sedente super eum.

23 Væ vobis Scribæ, & Pharisæi hypocritæ, quia decimatis mentham, & anethum, & cyminum, & reliquistis graviora Legis, judicium, & misericordiam, & fidem, hæc oportuit facere, & illa non omittere.

24 Duces cæci, excolantes culicem, at camelum glutientes.

25 Væ vobis Scribæ & Pharisæi hypocritæ, quia mundatis quod deforis poculi & patinæ, intus autem plena sunt ex rapina & intemperantia.

26 Pharisæe cæce, munda prius quod intus poculi, & patinæ, ut fiat & quod deforis ipsorum mundum.

27 Væ vobis Scribæ & Pharisæi hypocritæ, quia assimilamini sepulchris dealbatis, quæ à foris quidem apparent speciosa, intus verò plena sunt ossibus mortuorum, & omni immunditia.

28 Sic & vos à foris quidem paretis hominibus justi: intus autem pleni estis hypocrisi & iniquitate.

29 Væ vobis Scribæ & Pharisæi hypocritæ, quia ædificatis sepulchra Prophetarum, & ornatis monumenta justorum:

30 Et dicitis: quod si fuissemus in diebus patrum nostrorum, non essemus communicatores eorum in sanguine Prophetarum.

31 Itaque testamini vobismetipsis, quia filii estis occidentium Prophetas.

32 Et vos implete mensuram patrum vestrorum.

33 Serpentes, genimina viperarum, quomodo fugietis à judicio gehennæ?

20. Celui donc qui jure par l'autel, jure par l'autel, et par ce qui est dessus.

21. Et celui qui jure par le temple, jure par le temple et par celui qui y habite.

22. Et celui qui jure par le ciel, jure par le trône de Dieu et par celui qui est assis dessus.

23. Malheur à vous, Scribes et Pharisiens hypocrites; car vous payez la dîme de la menthe, de l'anet, et du cumin, et vous négligez les choses les plus importantes de la loi, la justice, la miséricorde, et la fidélité. Ce sont là les choses qu'il falloit faire, sans néanmoins omettre les autres.

24. Conducteurs aveugles, qui coulez un moucheron, et qui avalez un chameau.

25. Malheur à vous, Scribes et Pharisiens hypocrites; car vous nettoyez le dehors de la coupe et du plat, pendant qu'au-dedans vous êtes pleins de rapines et d'intempérance.

26. Pharisien aveugle, nettoie premièrement le dedans de la coupe et du plat, afin que ce qui est dehors devienne aussi net.

27. Malheur à vous, Scribes et Pharisiens hypocrites; car vous ressemblez à des sépulcres blanchis, qui paroissent beaux par dehors; mais qui, au-dedans, sont pleins d'ossemens de morts, et de toute sorte de pourriture.

28. De même aussi au-dehors, vous paroissez justes aux hommes, mais au-dedans, vous êtes remplis d'hypocrisie et d'injustice.

29. Malheur à vous, Scribes et Pharisiens hypocrites; car vous bâtissez les tombeaux des Prophètes, et vous ornez les sépulcres des justes;

30. Et vous dites: Si nous eussions été du temps de nos pères, nous ne nous serions pas joints à eux pour répandre le sang des Prophètes.

31. Ainsi vous êtes témoins contre vous-mêmes, que vous êtes les enfans de ceux qui ont tué les Prophètes.

32. Vous *donc* aussi, vous achevez de combler la mesure de vos pères.

33. Serpens, race de vipères, comment éviterez-vous le jugement de la géhenne?

20 Whoso, therefore, shall swear by the altar, sweareth by it, and by all things thereon.

21 And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein.

22 And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon.

23 Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint, and anise, and cummin, and have omitted the weightier *matters* of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.

24 *Ye* blind guides! which strain at a gnat, and swallow a camel.

25 Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess.

26 *Thou* blind Pharisee, cleanse first that *which* is within the cup and platter, that the outside of them may be clean also.

27 Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead *men's* bones, and of all uncleanness.

28 Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

29 Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous,

30 And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.

31 Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets.

32 Fill ye up then the measure of your fathers.

33 *Ye* serpents, *ye* generation of vipers! how can ye escape the damnation of hell?

* 41 Καὶ καθίσας ὁ Ἰησοῦς † κατέναντι τοῦ † γαζοφυλακίου, ἐθεώρει πῶς ὁ ὄχλος βάλλει χαλκὸν εἰς τὸ γαζοφυλάκιον· καὶ πολλοὶ πλούσιοι ἔβαλλον πολλά.

* 42 Καὶ ἐλθοῦσα μία † χήρα πτωχὴ ἔβαλε † λεπτὰ δύο, ὅ ἐστι † κοδράντης.

43 Καὶ προσκαλεσάμενος τοὺς μαθητὰς αὐτοῦ, λέγει αὐτοῖς· Ἀμὴν λέγω ὑμῖν, ὅτι ἡ χήρα αὕτη ἡ πτωχὴ πλεῖον πάντων βέβληκε τῶν βαλόντων εἰς τὸ γαζοφυλάκιον.

44 Πάντες γὰρ ἐκ τοῦ περισσεύοντος αὐτοῖς ἔβαλον· αὕτη δὲ ἐκ τῆς ὑστερήσεως αὐτῆς πάντα ὅσα εἶχεν ἔβαλεν, ὅλον τὸν βίον αὐτῆς. 25. † 6.

Κεφ. κδ' 24.

1 Καὶ ἐξελθὼν ὁ Ἰησοῦς ἐπορεύετο ἀπὸ τοῦ ἱεροῦ· καὶ προσῆλθον οἱ μαθηταὶ αὐτοῦ ἐπιδεῖξαι αὐτῷ τὰς οἰκοδομὰς τοῦ ἱεροῦ.

2 Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· Οὐ βλέπετε πάντα ταῦτα; ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀφεθῇ ὧδε λίθος ἐπὶ λίθον, ὃς οὐ μὴ καταλυθήσεται.

16 Τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν ἐπὶ τὰ ὄρη.

17 Ὁ ἐπὶ τοῦ δώματος, μὴ καταβαινέτω ἆραί τι ἐκ τῆς οἰκίας αὐτοῦ·

18 Καὶ ὁ ἐν τῷ ἀγρῷ, μὴ ἐπιστρεψάτω ὀπίσω ἆραι τὰ ἱμάτια αὐτοῦ·

19 Οὐαὶ δὲ ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις.

20 Προσεύχεσθε δὲ ἵνα μὴ γένηται ἡ φυγὴ ὑμῶν χειμῶνος, μηδὲ ἐν σαββάτῳ.

21 Ἔσται γὰρ τότε θλῖψις μεγάλη, οἵα οὐ γέγονεν ἀπ' ἀρχῆς κόσμου ἕως τοῦ νῦν, οὐδ' οὐ μὴ γένηται.

29 Εὐθέως δὲ μετὰ τὴν θλῖψιν τῶν ἡμερῶν ἐκείνων ὁ ἥλιος σκοτισθήσεται, καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς, καὶ οἱ ἀστέρες πεσοῦνται ἀπὸ τοῦ οὐρανοῦ, καὶ αἱ δυνάμεις τῶν οὐρανῶν σαλευθήσονται.

41 Et ſedens Jeſus contra gazophylacium, aſpiciebat quomodo turba jactaret æs in gazophylacium: & multi divites jactabant multa.

42 Et veniens una vidua pauper, injecit minuta duo, quod eſt quadrans.

43 Et advocans diſcipulos ſuos, ait illis: Amen dico vobis, quoniam vidua hæc pauper plus omnibus injecit injicientibus in gazophylacium.

44 Omnes enim ex redundante ſibi injecerunt: hæc verò ex penuria ſua omnia quæ habuit jecit, totum victum ſuum.

1 ET egreſſus Jeſus ibat de templo: & acceſſerunt diſcipuli ejus oſtendere ei ædificationes templi.

2 At Jeſus dixit illis: Non intuemini hæc omnia? Amen dico vobis, non relinquetur hic lapis ſuper lapidem, qui non diſſolvetur.

16 Tunc qui in Judæa fugiant ad montes.

17 Qui ſuper domum, non deſcendat tollere quid de æde ſua.

18 Et qui in agro, non revertatur retrò tollere veſtem ſuam.

19 Væ autem in utero habentibus, & lactantibus in illis diebus.

20 Orate autem ut non fiat fuga veſtra hyeme, neque in Sabbato.

21 Erit enim tunc tribulatio magna, qualis non fuit ab initio mundi, uſque modo, neque non fiet.

29 Statim autem poſt tribulationem dierum illorum Sol obſcurabitur, & Luna non dabit lumen ſuum, & ſtellæ cadent de cælo, & efficaciæ cœlorum concutientur.

41, Et Jésus étant assis vis-à-vis du tronc, regardoit comment le peuple mettoit de l'argent dans le tronc.

42. Et plusieurs *personnes* riches y mettoient beaucoup; et une pauvre veuve vint, qui y mit deux petites pièces, qui font un quadrin.

43. Alors ayant appelé ses Disciples, il leur dit: Je vous dis en vérité, que cette pauvre veuve a plus mis au tronc, que tous ceux qui y ont mis.

44. Car tous *les autres* y ont mis de leur superflu; mais celle-ci y a mis de son indigence, tout ce qu'elle avoit, tout ce qui lui restoit pour vivre.

41 *And* Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much. Mk. 12.

42 And there came a certain poor widow, and she threw in two mites, which make a farthing.

43 And he called *unto him* his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury:

44 For all *they* did cast in of their abundance; but she of her want did cast in all that she had, *even* all her living.

CHAP. XXIV. Mt.

Jerusalem's destruction foretold.

Comme Jésus sortoit du Temple et qu'il s'en alloit, ses Disciples vinrent pour lui en faire considérer les édifices.

2. Et Jésus leur dit: Voyez-vous tous ces bâtimens? Je vous dis en vérité, qu'il ne restera ici pierre sur pierre qui ne soit renversée.

16. Alors, que ceux qui seront dans la Judée, s'enfuient aux montagnes;

17. Que celui qui sera au haut de la maison, ne descende point pour s'arrêter à emporter quoi que ce soit de sa maison;

18. Et que celui qui est aux champs, ne retourne point en arrière, pour emporter ses habits.

19. Malheur aux femmes qui seront enceintes, et à celles qui allaiteront en ces jours-là.

20. Priez que votre fuite n'arrive pas en hiver, ni en un jour de Sabbat.

21. Car il y aura une grande affliction, telle que, depuis le commencement du monde jusqu'à présent, il n'y en a point eu, et qu'il n'y en aura jamais de semblable.

29. Et aussitôt après l'affliction de ces jours-là, le soleil s'obscurcira, la lune ne donnera point sa lumière, les étoiles tomberont du ciel, et les puissances des cieux seront ébranlées.

AND Jesus went out, and departed from the temple; and his disciples came *to him*, for to shew him the buildings of the temple.

2 And Jesus said unto them, See ye not all these things? Verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.

16 Then let them which be in Judea flee into the mountains:

17 Let him which is on the house-top not come down to take any thing out of his house:

18 Neither let him which is in the field return back to take his clothes.

19 And woe unto them that are with child, and to them that give suck in those days!

20 But pray ye that your flight be not in the winter, neither on the sabbath-day:

21 For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

29 Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:

32 Ἀπὸ δὲ τῆς συκῆς μάθετε τὴν παραβολήν· ὅταν ἤδη ὁ κλάδος αὐτῆς γένηται ἁπαλὸς, καὶ τὰ φύλλα ἐκφύῃ, γινώσκετε ὅτι ἐγγὺς τὸ θέρος.

33 Οὕτω καὶ ὑμεῖς, ὅταν ἴδητε πάντα ταῦτα, γινώσκετε ὅτι ἐγγύς ἐστιν ἐπὶ θύραις.

36 Περὶ δὲ τῆς ἡμέρας ἐκείνης καὶ τῆς ὥρας οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγγελοι τῶν οὐρανῶν, εἰ μὴ ὁ πατήρ μου μόνος.

37 Ὥσπερ δὲ αἱ ἡμέραι τοῦ Νῶε, οὕτως ἔσται καὶ ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου.

38 Ὡσπερ γὰρ ἦσαν ἐν ταῖς ἡμέραις ταῖς πρὸ τοῦ κατακλυσμοῦ τρώγοντες καὶ πίνοντες, γαμοῦντες καὶ ἐκγαμίζοντες, ἄχρι ἧς ἡμέρας εἰσῆλθε Νῶε εἰς τὴν κιβωτόν·

39 καὶ οὐκ ἔγνωσαν, ἕως ἦλθεν ὁ κατακλυσμὸς, καὶ ἦρεν ἅπαντας· οὕτως ἔσται καὶ ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου.

40 Τότε δύο ἔσονται ἐν τῷ ἀγρῷ· ὁ εἷς παραλαμβάνεται καὶ ὁ εἷς ἀφίεται.

* 41 Δύο ‡ ἀλήθουσαι ἐν τῷ † μύλωνι· μία παραλαμβάνεται, καὶ μία ἀφίεται.

42 Γρηγορεῖτε οὖν, ὅτι οὐκ οἴδατε ποίᾳ ὥρᾳ ὁ κύριος ὑμῶν ἔρχεται.

43 Ἐκεῖνο δὲ γινώσκετε, ὅτι εἰ ᾔδει ὁ οἰκοδεσπότης ποίᾳ φυλακῇ ὁ κλέπτης ἔρχεται, ἐγρηγόρησεν ἄν, καὶ οὐκ ἂν εἴασε διορυγῆναι τὴν οἰκίαν αὐτοῦ.

44 Διὰ τοῦτο καὶ ὑμεῖς γίνεσθε ἕτοιμοι·

45 Τίς ἄρα ἐστὶν ὁ πιστὸς δοῦλος καὶ φρόνιμος, ὃν κατέστησεν ὁ κύριος αὐτοῦ ἐπὶ τῆς θεραπείας αὐτοῦ, τοῦ δοῦναι αὐτοῖς τὴν τροφὴν ἐν καιρῷ;

46 Μακάριος ὁ δοῦλος ἐκεῖνος, ὃν ἐλθὼν ὁ κύριος αὐτοῦ εὑρήσει ποιοῦντα οὕτως.

47 Ἀμὴν λέγω ὑμῖν, ὅτι ἐπὶ πᾶσι τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν.

48 Ἐὰν δὲ εἴπῃ ὁ κακὸς δοῦλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ· Χρονίζει ὁ κύριός μου ἐλθεῖν·

49 καὶ ἄρξηται τύπτειν τοὺς συνδούλους, ἐσθίειν δὲ καὶ πίνειν μετὰ τῶν μεθυόντων·

32 A verò ficu discite parabolam: quum jam ramus ejus fuerit tener, & folia germinaverint, scitis quia prope æstas.

33 Ita & vos, quum videritis hæc omnia, scitote quia prope est in januis.

36 De autem die illa & hora nemo scit, neque angeli cælorum, si non Pater meus solus.

37 Sicut autem dies Noë ita erit & adventus Filii hominis.

38 Sicut enim erant in diebus ante diluvium, comedentes & bibentes, nubentes & nuptui tradentes, usque quo die intravit Noë in arcam:

39 Et non cognoverunt donec venit diluvium, & tulit omnes ita erit & præsentia Filii hominis.

40 Tunc duo erunt in agro: unus assumitur, & unus relinquitur.

41 Duæ molentes in mola: una assumetur, & una relinquetur.

42 Vigilate ergo, quia nescitis quâ horâ Dominus vester venit.

43 Illud autem scitote, quoniam si sciret paterfamilias quâ custodiâ fur venit, vigilaret utique, & non fineret perfodi domum suam.

44 Propter hoc & vos estote parati,

45 Quis putas est fidelis servus & prudens, quem constituit dominus suus super familiam suam, ad dandum illis cibum in tempore?

46 Beatus servus ille, quem veniens dominus ejus, invenerit facientem sic.

47 Amen dico vobis, quoniam super omnibus substantiis suis constituet eum.

48 Si autem dixerit malus servus ille in corde suo: Tardat dominus meus venire.

49 Et cœperit percutere conservos, edere autem & bibere cum ebriosis:

32. Apprenez ceci par la similitude du figuier : Quand ses branches commencent à être tendres, et qu'il poussent des feuilles, vous connoissez que l'été est proche.

33. Vous aussi de même, quand vous verrez toutes ces choses, sachez que *le Fils de l'homme* est proche, et à la porte.

36. Pour ce qui est du jour et de l'heure, personne ne le sait, non pas même les Anges du ciel, mais mon Père seul.

37. Mais comme il en étoit dans les jours de Noé, il en sera de même à l'avénement du Fils de l'homme ;

38. Car comme, dans les jours avant le Déluge, *les hommes* mangeoient et buvoient, se marioient et donnoient en mariage, jusqu'au jour que Noé entra dans l'arche ;

39. Et qu'ils ne pensèrent au Déluge, que lorsqu'il vint et qu'il les emporta tous ; il en sera aussi de même à l'avénement du Fils de l'homme.

40. Alors de deux *hommes* qui seront dans un champ, l'un sera pris, et l'autre laissé.

41. De deux femmes qui moudront au moulin, l'une sera prise, et l'autre laissée.

42. Veillez donc ; car vous ne savez pas à quelle heure votre Seigneur doit venir.

43. Vous savez que si un père de famille étoit averti à quelle veille *de la nuit* un larron doit venir, il veilleroit, et ne laisseroit pas percer sa maison.

44. C'est pourquoi, vous aussi tenez-vous prêts ;

45. Qui est donc le serviteur fidèle et prudent que son Maître a établi sur ses domestiques, pour leur donner la nourriture dans le tems *qu'il faut ?*

46. Heureux ce serviteur que son Maître trouvera faisant ainsi quand il arrivera !

47. Je vous dis en vérité, qu'il l'établira sur tous ses biens.

48. Mais si c'est un méchant serviteur, qui dise en lui-même, Mon Maître tarde à venir ;

49. Et qu'il se mette à battre ses compagnons de service, et à manger et à boire avec des ivrognes ;

32 Now learn a parable of the fig-tree; When his branch is yet tender, and putteth forth leaves, ye know that summer *is* nigh:

33 So likewise ye, when ye shall see all these things, know that it is near, *even* at the doors.

36 But of that day and hour knoweth no *man;* no, not the angels of heaven, but my Father only.

37 But as the days of Noe *were*, so shall also the coming of the Son of Man be.

38 For in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,

39 And knew not until the flood came, and took them all away;

40 Then shall two be in the field; the one shall be taken, and the other left.

41 Two *women shall be* grinding at the mill; the one shall be taken, and the other left.

42 Watch, therefore; for ye know not what hour your Lord doth come.

43 But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.

44 Therefore be ye also ready:

45 Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?

46 Blessed *is* that servant, whom his lord, when he cometh, shall find so doing.

47 Verily I say unto you, That he shall make him ruler over all his goods.

48 But and if that evil servant shall say in his heart, My lord delayeth his coming;

49 And shall begin to smite *his* fellow-servants, and to eat and drink with the drunken;

50 Ἥξει ὁ κύριος τοῦ δούλου ἐκείνου ἐν ἡμέρᾳ ᾗ οὐ προσδοκᾷ, καὶ ἐν ὥρᾳ ᾗ οὐ γινώσκει.

51 Καὶ διχοτομήσει αὐτὸν, καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ὑποκριτῶν θήσει· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων. 14. † 2.

50 Veniet dominus servi illius in die quâ non expectat, & in hora quâ non scit.

51 Et dividet eum, & partem ejus cum hypocritis ponet: illic erit fletus, & stridor dentium.

Κεφ. κε'. 25.

CAPUT XXV.

1 Τότε ὁμοιωθήσεται ἡ βασιλεία τῶν οὐρανῶν δέκα παρθένοις, αἵτινες λαβοῦσαι τὰς λαμπάδας αὐτῶν, ἐξῆλθον εἰς ἀπάντησιν τοῦ νυμφίου.

2 Πέντε δὲ ἦσαν ἐξ αὐτῶν φρόνιμοι, καὶ πέντε μωραί.

3 Αἵτινες μωραὶ, λαβοῦσαι τὰς λαμπάδας ἑαυτῶν, οὐκ ἔλαβον μεθ' ἑαυτῶν ἔλαιον.

4 Αἱ δὲ φρόνιμοι ἔλαβον ἔλαιον ἐν τοῖς ἀγγείοις αὐτῶν μετὰ τῶν λαμπάδων αὐτῶν.

5 Χρονίζοντος δὲ τοῦ νυμφίου, ἐνύσταξαν πᾶσαι, καὶ ἐκάθευδον.

6 Μέσης δὲ νυκτὸς κραυγὴ γέγονεν· Ἰδοὺ, ὁ νυμφίος ἔρχεται, ἐξέρχεσθε εἰς ἀπάντησιν αὐτοῦ.

7 Τότε ἠγέρθησαν πᾶσαι αἱ παρθένοι ἐκεῖναι, καὶ ἐκόσμησαν τὰς λαμπάδας αὐτῶν.

8 Αἱ δὲ μωραὶ ταῖς φρονίμοις εἶπον· Δότε ἡμῖν ἐκ τοῦ ἐλαίου ὑμῶν· ὅτι αἱ λαμπάδες ἡμῶν σβέννυνται.

9 Ἀπεκρίθησαν δὲ αἱ φρόνιμοι, λέγουσαι· Μήποτε οὐκ ἐκέσῃ ἡμῖν καὶ † ὑμῖν· πορεύεσθε δὲ μᾶλλον πρὸς τοὺς πωλοῦντας, καὶ ἀγοράσατε ἑαυταῖς.

10 Ἀπερχομένων δὲ αὐτῶν ἀγοράσαι, ἦλθεν ὁ νυμφίος· καὶ αἱ ἕτοιμοι εἰσῆλθον μετ' αὐτοῦ εἰς τοὺς γάμους, καὶ ἐκλείσθη ἡ θύρα.

11 Ὕστερον δὲ ἔρχονται καὶ αἱ λοιπαὶ παρθένοι, λέγουσαι· Κύριε, κύριε, ἄνοιξον ἡμῖν.

12 Ὁ δὲ ἀποκριθεὶς, εἶπεν· Ἀμὴν λέγω ὑμῖν, οὐκ οἶδα ὑμᾶς.

13 Γρηγορεῖτε οὖν,

1 Tunc similabitur regnum cælorum decem virginibus, quæ accipientes lampadas suas, exierunt in occursum sponsi.

2 Quinque autem erant ex eis prudentes, & quinque fatuæ.

3 Quæ fatuæ sumentes lampadas suas, non sumpserunt secum oleum.

4 Verùm prudentes acceperunt oleum in vasis suis cum lampadibus suis.

5 Tardante autem sponso dormitaverunt omnes, & dormierunt.

6 Mediâ autem nocte clamor factus est: Ecce sponsus venit: exite in occursum ejus.

7 Tunc surrexerunt omnes virgines illæ: & ornaverunt lampadas suas.

8 At fatuæ sapientibus dixerunt: Date nobis de oleo vestro, quia lampades nostræ extinguuntur.

9 Respondérunt autem prudentes, dicentes: Ne forte non sufficiat nobis, & vobis: ite autem potiùs ad vendentes, & emite vobis ipsis.

10 Abeuntibus autem illis mercari, venit sponsus: & expeditæ intraverunt cum eo ad nuptias, & clausa est janua.

11 Posteriùs verò veniunt & reliquæ virgines, dicentes: Domine, Domine, aperi nobis.

12 Ille verò respondens, ait: Amen dico vobis, non novi vos.

13 Vigilate itaque,

14 Ὥσπερ γὰρ ἄνθρωπος ἀποδημῶν ἐκάλεσε τοὺς ἰδίους δούλους, καὶ παρέδωκεν αὐτοῖς τὰ ὑπάρχοντα αὐτοῦ.

15 Καὶ ᾧ μὲν ἔδωκε πέντε τάλαντα, ᾧ δὲ δύο, ᾧ δὲ ἕν· ἑκάστῳ

14 Sicut enim homo peregrè proficiscens, vocavit proprios servos, & tradidit illis substantias suas:

15 Et huic quidem dedit quinque talenta, illi autem duo, illi

50. Le Maître de ce serviteur-là viendra le jour qu'il ne l'attend pas, et à l'heure qu'il ne sait pas;
51. Et il le séparera, et il lui donnera sa portion avec les hypocrites; c'est là qu'il y aura des pleurs et des grincemens de dents.

CHAPITRE XXV.

La Parabole des Vierges et des Talens. La description du Jugement dernier.

ALORS le Royaume des cieux sera semblable à dix vierges, qui ayant pris leurs lampes, allèrent au-devant de l'Epoux.
2. Or, il y en avoit cinq d'entre elles *qui étoient* sages, et cinq *qui étoient* folles.
3. Celles qui *étoient* folles, en prenant leurs lampes, n'avoient point pris d'huile avec elles.
4. Mais les sages avoient pris de l'huile dans leurs vaisseaux avec leurs lampes.
5. Et comme l'époux tardoit à venir, elles s'assoupirent toutes et s'endormirent.
6. Et sur le minuit, on entendit crier: Voici l'époux qui vient, sortez au-devant de lui.
7. Alors ces vierges se levèrent toutes, et préparèrent leurs lampes.
8. Et les folles dirent aux sages: Donnez-nous de votre huile; car nos lampes s'éteignent.
9. Mais les sages répondirent: *Nous ne le pouvons*, de peur que nous n'en ayons pas assez pour nous et pour vous; allez plutôt vers ceux qui en vendent, et en achetez pour vous.
10. Mais pendant qu'elles en alloient acheter, l'Epoux vint; et celles qui étoient prêtes entrèrent avec lui aux noces, et la porte fut fermée.
11. Après cela les autres vierges vinrent aussi, et dirent: Seigneur, Seigneur, ouvre-nous.
12. Mais il leur répondit: Je vous dis en vérité, que je ne vous connois point.
13. Veillez donc;
14 Car il en *est* comme d'un homme, qui, s'en allant en voyage, appela ses serviteurs et leur remit ses biens.
15. Et il donna cinq talens à l'un, à l'autre deux, et à l'autre

Mt. 24.

50 The lord of that servant shall come in a day when he looketh not for *him*, and in an hour that he is not aware of,
51 And shall cut him asunder, and appoint *him* his portion with the hypocrites: there shall be weeping and gnashing of teeth.

Mt.

CHAP. XXV.

Parable of the ten virgins.

THEN shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.
2 And five of them were wise, and five *were* foolish.
3 They that *were* foolish took their lamps, and took no oil with them:
4 But the wise took oil in their vessels with their lamps.
5 While the bridegroom tarried, they all slumbered and slept.
6 And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.
7 Then all those virgins arose, and trimmed their lamps.
8 And the foolish said unto the wise, Give us of your oil; for our lamps are gone out.
9 But the wise answered, saying, *Not so*: lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.
10 And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.
11 Afterward came also the other virgins, saying, Lord, Lord, open to us.
12 But he answered and said, Verily I say unto you, I know you not.
13 Watch, therefore.
14 For *the kingdom of heaven is* as a man travelling into a far country, *who* called his own servants, and delivered unto them his goods.
15 And unto one he gave five talents, to another two, and to

καλὰ τὴν ἰδίαν δύναμιν· καὶ ἀπεδήμησεν εὐθέως.

16 Πορευθεὶς δὲ ὁ τὰ πέντε τάλαντα λαβών, εἰργάσατο ἐν αὐτοῖς, καὶ ἐποίησεν ἄλλα πέντε τάλαντα.

17 Ὡσαύτως καὶ ὁ τὰ δύο, ἐκέρδησε καὶ αὐτὸς ἄλλα δύο.

18 Ὁ δὲ τὸ ἓν λαβών, ἀπελθὼν ὤρυξεν ἐν τῇ γῇ, καὶ ἀπέκρυψε τὸ ἀργύριον τοῦ κυρίου αὐτοῦ.

19 Μετὰ δὲ χρόνον πολὺν ἔρχεται ὁ κύριος τῶν δούλων ἐκείνων, καὶ συναίρει μετ' αὐτῶν λόγον.

20 Καὶ προσελθὼν ὁ τὰ πέντε τάλαντα λαβών, προσήνεγκεν ἄλλα πέντε τάλαντα, λέγων· Κύριε, πέντε τάλαντά μοι παρέδωκας· ἴδε, ἄλλα πέντε τάλαντα ἐκέρδησα ἐπ' αὐτοῖς.

21 Ἔφη δὲ αὐτῷ ὁ κύριος αὐτοῦ· Εὖ, δοῦλε ἀγαθὲ καὶ πιστέ· ἐπὶ ὀλίγα ἦς πιστός, ἐπὶ πολλῶν σε καταστήσω· εἴσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου.

22 Προσελθὼν δὲ καὶ ὁ τὰ δύο τάλαντα λαβών, εἶπε· Κύριε, δύο τάλαντά μοι παρέδωκας· ἴδε, ἄλλα δύο τάλαντα ἐκέρδησα ἐπ' αὐτοῖς.

23 Ἔφη αὐτῷ ὁ κύριος αὐτοῦ· Εὖ, δοῦλε ἀγαθὲ καὶ πιστέ· ἐπὶ ὀλίγα ἦς πιστός, ἐπὶ πολλῶν σε καταστήσω· εἴσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου.

24 Προσελθὼν δὲ καὶ ὁ τὸ ἓν τάλαντον εἰληφώς, εἶπε· Κύριε, ἔγνων σε ὅτι σκληρὸς εἶ ἄνθρωπος, θερίζων ὅπου οὐκ ἔσπειρας, καὶ συνάγων ὅθεν οὐ διεσκόρπισας·

25 Καὶ φοβηθεὶς, ἀπελθὼν ἔκρυψα τὸ τάλαντόν σου ἐν τῇ γῇ· ἴδε ἔχεις τὸ σόν.

26 Ἀποκριθεὶς δὲ ὁ κύριος αὐτοῦ, εἶπεν αὐτῷ· Πονηρὲ δοῦλε καὶ ὀκνηρὲ, ᾔδεις ὅτι θερίζω ὅπου οὐκ ἔσπειρα, καὶ συνάγω ὅθεν οὐ διεσκόρπισα·

verò unum: unicuique secundùm propriam facultatem: & peregrè profectus est statim.

16 Profectus autem quinque talentâ accipiens, operatus est in eis, & fecit alia quinque talenta.

17 Similiter & qui duo, lucratus est & ipse alia duo.

18 Verùm unum accipiens, abiens fodit in terra, & abscondit pecuniam domini sui.

19 Post verò tempus multum venit dominus servorum illorum, & confert rationem cum eis.

20 Et accedens quinque talenta accipiens, attulit alia quinque talenta, dicens: Domine, quinque talenta mihi tradidisti: ecce alia quinque talenta lucratus sum super illis.

21 Ait verò illi dominus ejus: Benè, serve bone & fidelis, super pauca fuisti fidelis: super multa te constituam: ingredere in gaudium domini tui.

22 Accedens autem & qui duo talenta accipiens, dixit: Domine, duo talenta mihi tradidisti: ecce alia duo talenta lùcratus sum super illis.

23 Ait illi dominus ejus: Benè, serve bone & fidelis: super pauca fuisti fidelis, super multa te constituam: ingredere in gaudium domini tui.

24 Accedens autem & unum talentum sumens, ait: Domine, scio te quia durus es homo, metens ubi non seminasti, & congregans unde non sparsisti:

25 Et timore perculsus, abiens abscondi talentum tuum in terra: ecce habes tuum.

26 Respondens autem dominus ejus, dixit ei: Male serve & piger, sciebas quia meto ubi non seminavi, & congrego unde non sparsi.

un ; à chacun selon ses forces ; et il partit aussitôt.

16. Or celui qui avoit reçu cinq talens s'en alla et en trafiqua ; et il gagna cinq autres talens.

17. De même celui qui en *avoit reçu* deux, en gagna aussi deux autres.

18. Mais celui qui n'en avoit reçu qu'un, s'en alla et creusa dans la terre, et y cacha l'argent de son Maître.

19. Long-tems après, le Maître de ces serviteurs revint, et il leur fit rendre compte.

20. Alors celui qui avoit reçu cinq talens vint, et présenta cinq autres talens, et dit : Seigneur, tu m'avois remis cinq talens ; en voici cinq autres que j'ai gagnés de plus.

21. Et son Maître lui dit : Cela va bien, bon et fidèle serviteur ; tu as été fidèle en peu de chose ; je t'établirai sur beaucoup ; entre dans la joie de ton Seigneur.

22. Et celui qui avoit reçu deux talens, vint et dit : Seigneur, tu m'avois remis deux talens ; en voici deux autres que j'ai gagnés de plus.

23. Et son Maître lui dit : Cela va bien, bon et fidèle serviteur ; tu as été fidèle en peu de chose ; je t'établirai sur beaucoup ; entre dans la joie de ton Seigneur.

24. Mais celui qui n'avoit reçu qu'un talent, vint et dit : Seigneur, je savois que tu étois un homme dur qui moissonnes où tu n'as pas semé, et qui récueilles où tu n'as pas répandu ;

25. C'est pourquoi *te* craignant, je suis allé, et j'ai caché ton talent dans la terre ; voici, tu as ce qui est à toi.

26. Et son Maître lui répondit : Méchant et paresseux serviteur, tu savois que je moissonnois où je n'ai pas semé, et que je recueillois où je n'ai pas répandu ;

another one; to every man according to his several ability; and straightway took his journey. MT. 25

16 Then he that had received the five talents went and traded with the same, and made *them* other five talents.

17 And likewise he that *had received* two, he also gained other two.

18 But he that had received one, went and digged in the earth, and hid his lord's money.

19 After a long time the lord of those servants cometh, and reckoneth with them.

20 And so he that had received five talents came, and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more.

21 His lord said unto him, Well done, *thou* good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

22 He also that had received two talents came, and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them.

23 His lord said unto him, Well done, good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

24 Then he which had received the one talent came, and said, Lord, I knew thee, that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed:

25 And I was afraid, and went and hid thy talent in the earth: lo, *there* thou hast *that is* thine.

26 His lord answered, and said unto him, *Thou* wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed:

27 † Ἔδει οὖν ‡ σε βαλεῖν τὸ ‡ ἀργύριόν μου τοῖς † τραπεζίταις· κ᾽ ἐλθὼν † ἐγὼ ‡ ἐκομισάμην ‡ ἂν ‡ τὸ ‡ ἐμὸν σὺν † τόκῳ.

28 Ἄρατε οὖν ἀπ᾽ αὐτοῦ τὸ τάλαντον, κ᾽ δότε τῷ ἔχοντι τὰ δέκα τάλαντα.

29 (Τῷ γὰρ ἔχοντι παντὶ δοθήσεται, κ᾽ περισσευθήσεται· ἀπὸ δὲ τοῦ μὴ ἔχοντος, κ᾽ ὃ ἔχει, ἀρθήσεται ἀπ᾽ αὐτοῦ.)

* 30 Καὶ τὸν ἀχρεῖον δοῦλον ἐκβάλλετε εἰς τὸ ‡ σκότος τὸ ‡ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς κ᾽ ὁ ‡ βρυγμὸς τῶν ‡ ὀδόντων.

27 Oportuit ergo te jacere argentum meum mensariis: & veniens ego recepissem utique meum cum usurâ.

28 Tollite itaque ab eo talentum, & date habenti decem talenta.

29 (Nam habenti omni dabitur, & augebitur: à verò non habente, & quod videtur habere, auferetur ab eo.)

30 Et inutilem servum ejicite in tenebras exteriores: illic erit fletus & fremitus dentium.

* 34 Προσέχετε δὲ ἑαυτοῖς, μήποτε † βαρυνθῶσιν, ὑμῶν αἱ καρδίαι ἐν † κραιπάλῃ, κ᾽ † μέθῃ, κ᾽ ‡ μερίμναις ‡ βιωτικαῖς, κ᾽ αἰφνίδιος ἐφ᾽ ὑμᾶς ἐπιστῇ ἡ ἡμέρα ἐκείνη·

35 Ὡς παγὶς γὰρ ἐπελεύσεται ἐπὶ πάντας τοὺς καθημένους ἐπὶ πρόσωπον πάσης τῆς γῆς.

36 Ἀγρυπνεῖτε οὖν, ἐν παντὶ καιρῷ δεόμενοι, ἵνα καταξιωθῆτε ἐκφυγεῖν ταῦτα πάντα τὰ μέλ-

34 Attendite autem vobis ipsis, ne forte graventur vestra corda in crapulâ, & ebrietate, & curis vitalibus, & repentina in vos superveniat dies illa.

35 Tanquam laqueus enim superveniet in omnes sedentes super faciem omnis terræ.

36 Vigilate itaque in omni tempore rogantes, ut digni habeamini effugere ista omnia fu-

31 Ὅταν δὲ ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ δόξῃ αὐτοῦ, κ᾽ πάντες οἱ ἅγιοι ἄγγελοι μετ᾽ αὐτοῦ, τότε καθίσει ἐπὶ θρόνου δόξης αὐτοῦ.

32 Καὶ συναχθήσεται ἔμπροσθεν αὐτοῦ πάντα τὰ ἔθνη· κ᾽ ἀφορίζει αὐτοὺς ἀπ᾽ ἀλλήλων, ὥσπερ ὁ ποιμὴν ἀφορίζει τὰ πρόβατα ἀπὸ τῶν ἐρίφων,

* 33 Καὶ ‡ στήσει τὰ μὲν ‡ πρόβατα ‡ ἐκ ‡ δεξιῶν ‡ αὐτοῦ, τὰ ‡ δὲ † ἐρίφια ‡ ἐξ ‡ εὐωνύμων.

34 Τότε ἐρεῖ ὁ βασιλεὺς τοῖς ἐκ δεξιῶν αὐτοῦ· Δεῦτε οἱ εὐλογημένοι τοῦ πατρός μου· κληρονομήσατε τὴν ἡτοιμασμένην ὑμῖν βασιλείαν ἀπὸ καταβολῆς κόσμου.

35 Ἐπείνασα γάρ, κ᾽ ἐδώκατέ μοι φαγεῖν· ἐδίψησα, κ᾽ ἐποτίσατέ με· ξένος ἤμην, κ᾽ συνηγάγετέ με·

36 Γυμνός, κ᾽ περιεβάλετέ με· ἠσθένησα, κ᾽ ἐπεσκέψασθέ με· ἐν φυλακῇ ἤμην, κ᾽ ἤλθετε πρός με.

31 Quum autem venerit Filius hominis in glorià suâ, & omnes sancti angeli cum eo, tunc sedebit super throno gloriæ suæ:

32 Et cogentur ante eum omnes gentes, & separabit eos ab invicem, sicut pastor segregat oves ab hœdis.

33 Et statuet quidem oves à dexteris suis, at hœdos a sinistris.

34 Tunc dicet rex his qui à dextris ejus: Venite benedicti Patris mei, possidete paratum vobis regnum à fundamento mundi.

35 Esurivi enim, & dedistis mihi manducare: sitivi, & potastis me: hospes eram, & collegistis me:

36 Nudus, & amicivistis me: ægrotavi, & visitastis me: in carcere eram, & venistis ad me.

27. Il te falloit donc donner mon argent aux banquiers; et à mon retour, j'aurois retiré ce qui est à moi avec l'intérêt.

28. Otez-lui donc le talent, et le donnez à celui qui a dix talens.

29. Car on donnera à celui qui a, et il aura encore davantage; mais à celui qui n'a pas, on lui ôtera même ce qu'il a.

30. Jetez donc le serviteur inutile dans les ténèbres de dehors; et là qu'il y aura des pleurs et grincemens de dents.

34. Prenez donc garde à vous-mêmes, de peur que vos cœurs ne soient appesantis par la gourmandise, par les excès du vin, et par les inquiétudes de cette vie; et que ce jour-là ne vous surprenne subitement.

35. Car il surprendra comme un filet tous ceux qui habitent sur la face de la terre.

36. Veillez donc, et priez en tout tems, afin que vous soyez trouvés dignes d'éviter toutes ces choses qui doivent arriver, et de subsister devant le Fils de l'homme.

31. Or, quand le Fils de l'homme viendra dans sa gloire, avec tous les saints Anges, alors il s'asseiera sur le trône de sa gloire.

32. Et toutes les nations seront assemblées devant lui; et il séparera les uns d'avec les autres, comme un berger sépare les brebis d'avec les boucs.

33. Et il mettra les brebis à sa droite, et les boucs à sa gauche.

34. Alors le Roi dira à ceux qui seront à sa droite: Venez, vous qui êtes bénis de mon Père, possédez en héritage le Royaume qui vous a été préparé dès la création du monde.

35. Car j'ai eu faim, et vous m'avez donné à manger; j'ai eu soif, et vous m'avez donné à boire; j'étois étranger, et vous m'avez recueilli;

36. J'étois nud, et vous m'avez vêtu; j'étois malade, et vous m'avez visité; j'étois en prison, et vous m'êtes venu voir.

27 Thou oughtest, therefore, to have put my money to the exchangers, and *then* at my coming I should have received mine own with usury. M. 25.

28 Take, therefore, the talent from him, and give it unto him which hath ten talents.

29 For unto every one that hath shall be given, and he shall have abundance: but from him that hath not, shall be taken away even that which he hath.

30 And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.

34 And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and *so* that day come upon you unawares. L. 21.

35 For as a snare shall it come on all them that dwell on the face of the whole earth.

36 Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man.

31 When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: M. 25.

32 And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats:

33 And he shall set the sheep on his right hand, but the goats on the left.

34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

35 For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

36 Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

37 Τότε ἀποκριθήσονται αὐτῷ οἱ δίκαιοι, λέγοντες· Κύριε, πότε σε εἴδομεν πεινῶντα, καὶ ἐθρέψαμεν; ἢ διψῶντα, καὶ ἐποτίσαμεν;

38 πότε δέ σε εἴδομεν ξένον, καὶ συνηγάγομεν; ἢ γυμνόν, καὶ περιεβάλομεν;

39 πότε δὲ σε εἴδομεν ἀσθενῆ, ἢ ἐν φυλακῇ, καὶ ἤλθομεν πρὸς σε;

40 Καὶ ἀποκριθεὶς ὁ Βασιλεὺς, ἐρεῖ αὐτοῖς· Ἀμὴν λέγω ὑμῖν, ἐφ' ὅσον ἐποιήσατε ἑνὶ τούτων τῶν ἀδελφῶν μου τῶν ἐλαχίστων, ἐμοὶ ἐποιήσατε.

41 Τότε ἐρεῖ καὶ τοῖς ἐξ εὐωνύμων· Πορεύεσθε ἀπ' ἐμοῦ οἱ κατηραμένοι, εἰς τὸ πῦρ τὸ αἰώνιον, τὸ ἡτοιμασμένον τῷ διαβόλῳ καὶ τοῖς ἀγγέλοις αὐτοῦ·

42 Ἐπείνασα γὰρ, καὶ οὐκ ἐδώκατέ μοι φαγεῖν· ἐδίψησα, καὶ οὐκ ἐποτίσατέ με·

43 ξένος ἤμην, καὶ οὐ συνηγάγετέ με· γυμνὸς, καὶ οὐ περιεβάλετέ με· ἀσθενὴς καὶ ἐν φυλακῇ, καὶ οὐκ ἐπεσκέψασθέ με.

44 Τότε ἀποκριθήσονται αὐτῷ καὶ αὐτοὶ, λέγοντες· Κύριε, πότε σε εἴδομεν, πεινῶντα, ἢ διψῶντα, ἢ ξένον, ἢ γυμνὸν, ἢ ἀσθενῆ, ἢ ἐν φυλακῇ, καὶ οὐ διηκονήσαμέν σοι;

45 Τότε ἀποκριθήσεται αὐτοῖς, λέγων· Ἀμὴν λέγω ὑμῖν, ἐφ' ὅσον οὐκ ἐποιήσατε ἑνὶ τούτων τῶν ἐλαχίστων, οὐδὲ ἐμοὶ ἐποιήσατε.

46 Καὶ ἀπελεύσονται οὗτοι εἰς κόλασιν αἰώνιον· οἱ δὲ δίκαιοι εἰς ζωὴν αἰώνιον. 24 † 2.

Κεφ. κϛ'. 14.

1 Ἦν δὲ τὸ πάσχα καὶ τὰ ἄζυμα μετὰ δύο ἡμέρας· καὶ ἐζήτουν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς πῶς αὐτὸν ἐν δόλῳ κρατήσαντες ἀποκτείνωσιν.

2 Ἔλεγον δέ· Μὴ ἐν τῇ ἑορτῇ μήποτε θόρυβος ἔσται τοῦ λαοῦ.

* 3 Καὶ ὄντος αὐτοῦ ἐν Βηθανίᾳ ἐν τῇ οἰκίᾳ Σίμωνος τοῦ λεπροῦ, κατακειμένου αὐτοῦ, ἦλθε

37 Tunc respondebunt ei justi, dicentes: Domine, quando te vidimus esurientem, & aluimus? vel sitientem, & potavimus?

38 Quando autem te vidimus hospitem, & collegimus? aut nudum, & amicivimus?

39 Quando verò te vidimus infirmum, aut in carcere, & venimus ad te?

40 Et respondens Rex dicet illis: Amen dico vobis, quatenus fecistis uni horum fratrum meorum minimorum, mihi fecistis.

41 Tunc dicet & his qui à sinistris: Recedite à me maledicti in ignem æternum, præparatum diabolo & angelis ejus.

42 Esurivi enim, & non dedistis mihi manducare: sitivi, & non potastis me:

43 Hospes eram, & non collegistis me: nudus, & non amicivistis me: infirmus, & in carcere, & non visitastis me.

44 Tunc respondebunt ei & ipsi, dicentes: Domine, quando te vidimus esurientem, aut sitientem, aut hospitem, aut nudum, aut infirmum, aut in carcere, & non ministravimus tibi?

45 Tunc respondebit illis, dicens: Amen dico vobis, quatenus non fecistis uni horum mihimorum, nec mihi fecistis.

46 Et ibunt hi in supplicium æternum: at justi in vitam æternam.

CAPUT XIV.

1 Erat autem Pascha, & Azyma post duos dies: & quærebant summi Sacerdotes & Scribæ quomodo eum dolo prehendentes occiderent.

2 Dicebant autem: non in festo, ne quando tumultus fit populi.

3 Et existente eo in Bethania, in domo Simonis leprosi, accumbente eo, venit mulier

37. Alors les justes lui répondront : Seigneur, quand est-ce que nous t'avons vu avoir faim, et que nous t'avons donné à manger ; *ou* avoir soif, et que nous t'avons donné à boire ?

38. Et quand est-ce que nous t'avons vu étranger, et que nous t'avons recueilli ; ou nud, et que nous t'avons vêtu.

39. Ou quand est-ce que nous t'avons vu malade, ou en prison, et que nous sommes venus te voir?

40. Et le Roi répondant, leur dira : Je vous dis en vérité, qu'en tant que vous avez fait ces choses à l'un de ces plus petits de mes frères, vous me les avez faites.

41. Ensuite il dira à ceux qui seront à sa gauche : Retirez-vous de moi, maudits, et *allez* dans le feu éternel, qui est préparé au Diable et à ses Anges.

42. Car j'ai eu faim, et vous ne m'avez pas donné à manger ; j'ai eu soif, et vous ne m'avez pas donné à boire.

43. J'étois étranger, et vous ne m'avez pas recueilli ; *j'étois* nud, et vous ne m'avez pas vêtu ; *j'étois* malade et en prison, et vous ne m'avez pas visité.

44. Alors ceux-là lui répondront aussi : Seigneur, quand est-ce que nous t'avons vu avoir faim, ou soif, ou être étranger, ou nud, ou malade, ou en prison, et que nous ne t'avons point assisté ?

45. Et il leur répondra : Je vous dis en vérité, qu'en ce que vous ne l'avez pas fait à l'un de ces plus petits, vous ne me l'avez pas fait *non plus*.

46. Et ceux-ci s'en iront aux peines éternelles ; mais les justes *s'en iront* à la vie éternelle.

CHAPITRE XIV.

Jésus-Christ oint d'une femme, trahi par Judas, institue la Sainte Cène, se prépare à la mort par de très-ardentes prières. Il est saisi dans le jardin, amené au procès et renié de Pierre.

LA fête de Pâque et des pains sans levain étoit deux jours après ; et les Scribes cherchoient comment ils pourroient se saisir de Jésus par finesse, et le faire mourir,

2. Mais ils disoient : Il ne faut pas que ce soit durant la fête, de peur qu'il ne se fasse du tumulte parmi le peuple.

3. Et Jésus étant à Béthanie, dans la maison de Simon le lépreux,

37 Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed *thee?* or thirsty, and gave *thee* drink? Mt. 25.

38 When saw we thee a stranger, and took *thee* in? or naked, and clothed *thee?*

39 Or when saw we thee sick, or in prison, and came unto *thee?*

40 And the King shall answer, and say unto them, Verily I say unto you, Inasmuch as ye have done *it* unto one of the least of these my brethren, ye have done *it* unto me.

41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

42 For I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink:

43 I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

44 Then shall they also answer him, saying, Lord, when saw we *thee* an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

45 Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did *it* not to one of the least of these, ye did *it* not to me.

46 And these shall go away into everlasting punishment: but the righteous into life eternal.

CHAP. XIV.

Conspiracy against Christ.

Mk. 14

AFTER two days was *the feast of* the passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put *him* to death.

2 But they said, Not on the feast-*day*, lest there be an uproar of the people.

3 And being in Bethany, in the house of Simon the leper, as he sat at meat, there came a woman

γυνὴ ἔχουσα ἀλάβαστρον μύρου, ‡ νάρδου † πιστικῆς †. πολυτελοῦς· καὶ συντρίψασα τὸ ἀλάβαστρον, κατέχεεν αὐτοῦ κατὰ τῆς κεφαλῆς.

4 Ἦσαν δέ τινες ἀγανακτοῦντες πρὸς ἑαυτούς, καὶ λέγοντες; Εἰς τί ἡ ἀπώλεια αὕτη τοῦ μύρου γέγονεν;

5 Ἠδύνατο γὰρ τοῦτο πραθῆναι ἐπάνω τριακοσίων δηναρίων, καὶ δοθῆναι τοῖς πτωχοῖς. Καὶ ἐνεβριμῶντο αὐτῇ.

6 Ὁ δὲ Ἰησοῦς εἶπεν· Ἄφετε αὐτὴν· τί αὐτῇ κόπους παρέχετε; καλὸν ἔργον εἰργάσατο εἰς ἐμέ.

7 Πάντοτε γὰρ τοὺς πτωχοὺς ἔχετε μεθ' ἑαυτῶν, καὶ ὅταν θέλητε, δύνασθε αὐτοὺς εὖ ποιῆσαι. ἐμὲ δὲ οὐ πάντοτε ἔχετε.

* 8 Ὃ εἶχεν αὕτη, ἐποίησε· ‡ προέλαβε † μυρίσαι μου τὸ σῶμα εἰς τὸν ‡ ἐνταφιασμόν.

habens alabastrum unguenti, nardi probati multi pretii: & confringens alabastrum, effudit ei juxta caput.

4 Erant autem quidam indignati apud semetipsos, & dicentes? Ad quid perditio ista unguenti facta est?

5 Poterat enim istud venundari super trecentis denariis, & dari pauperibus. Et fremebant ei.

6 At Jesus dixit: Sinite eam: Quid illi molestias exhibetis? Pulchrum opus operata est in me.

7 Semper enim pauperes habetis cum vobis, & quum volueritis potestis illis benefacere: me autem non semper habetis.

8 Quod habuit hæc, fecit: præoccupavit ungere meum corpus in sepulturam.

14 Τότε πορευθεὶς εἷς τῶν δώδεκα, ὁ λεγόμενος Ἰούδας Ἰσκαριώτης, πρὸς τοὺς ἀρχιερεῖς,

15 Εἶπε· Τί θέλετέ μοι δοῦναι, κἀγὼ ὑμῖν παραδώσω αὐτόν; Οἱ δὲ ἔστησαν αὐτῷ τριάκοντα ἀργύρια.

16 Καὶ ἀπὸ τότε ἐζήτει εὐκαιρίαν ἵνα αὐτὸν παραδῷ.

17 Τῇ δὲ πρώτῃ τῶν ἀζύμων προσῆλθον οἱ μαθηταὶ τῷ Ἰησοῦ, λέγοντες αὐτῷ· Ποῦ θέλεις ἑτοιμάσωμέν σοι φαγεῖν τὸ πάσχα;

18 Ὁ δὲ εἶπεν· ‡ Ὑπάγετε εἰς τὴν πόλιν ‡ πρὸς τὸν † δεῖνα, καὶ εἴπατε αὐτῷ· Ὁ διδάσκαλος λέγει· Ὁ καιρός μου ἐγγύς ἐστιν, πρός σε ποιῶ τὸ πάσχα μετὰ τῶν μαθητῶν μου.

19 Καὶ ἐποίησαν οἱ μαθηταὶ ὡς συνέταξεν αὐτοῖς ὁ Ἰησοῦς· καὶ ἡτοίμασαν τὸ πάσχα.

20 Ὀψίας δὲ γενομένης ἀνέκειτο μετὰ τῶν δώδεκα.

14 Tunc vadens unus duodecim, dictus Judas Iscariotes, ad principes Sacerdotum,

15 Ait: Quid vultis mihi dare, & ego vobis tradam eum? Illi verò constituerunt ei triginta argenteos.

16 Et exinde quærebat opportunitatem ut eum traderet.

17 At primâ Azymorum accesserunt discipuli Jesu, dicentes ei: Ubi vis paremus tibi comedere Pascha?

18 Ille autem dixit: Ite in civitatem ad quendam, & dicite ei: Magister dicit: Tempus meum prope est, apud te facio Pascha cum discipulis meis.

19 Et fecerunt discipuli sicut ordináverat illis Jesus, & paraverunt Pascha.

20 Vespere autem facto, discumbebat cum duodecim.

24 Ἐγένετο δὲ καὶ † φιλονεικία ἐν αὐτοῖς, τὰ τίς αὐτῶν δοκεῖ εἶναι ‡ μείζων.

* 25 Ὁ δὲ εἶπεν αὐτοῖς· Οἱ βασιλεῖς τῶν ἐθνῶν † κυριεύουσιν αὐτῶν· καὶ οἱ ‡ ἐξουσιάζοντες αὐτῶν, † εὐεργέται καλοῦνται.

24 Facta est autem & contentio in eis, hoc, quis eorum videretur esse major.

25 Is autem dixit eis; Reges gentium dominantur in eos: & potestatem habentes ipsorum, benefici vocantur.

une femme vint à lui, lorsqu'il étoit à table, avec un vase d'albâtre, plein d'une huile odoriférante et de grand prix, qu'elle lui répandit sur la tête, ayant rompu le vase.

4. Et quelques-uns en furent indignés en eux-mêmes, et dirent: Pourquoi perdre ainsi ce parfum?

5. Car on pouvoit le vendre plus de trois cents deniers, et les donner aux pauvres. Ainsi ils murmuroient contr'elle.

6. Mais Jésus leur dit: Laissez-là; pourquoi lui faites-vous de la peine? Elle a fait une bonne action à mon égard.

7. Car vous aurez toujours des pauvres parmi vous; et toutes les fois que vous voudrez, vous pourrez leur faire du bien; mais vous ne m'aurez pas toujours.

8. Elle a fait tout ce qui étoit en son pouvoir; elle a embaumé par avance mon corps pour ma sépulture.

14. Alors l'un des douze, appelé Judas Iscariot, s'en alla vers les principaux Sacrificateurs,

15. Et leur dit: Que voulez-vous me donner, et je vous le livrerai? Et ils convinrent de lui donner trente pièces d'argent.

16. Et depuis ce tems-là, il cherchoit une occasion propre pour le livrer.

17. Or, le premier jour de la fête des pains sans levain, les Disciples vinrent à Jésus et lui dirent: Où veux-tu que nous préparions pour manger la Pâque?

18. Et il *répondit*: Allez dans le village chez un tel, et lui dites: Le Maître dit: Mon tems est proche; je ferai la Pâque chez toi avec mes Disciples.

19. Et les Disciples firent comme Jésus leur avoit ordonné, et préparèrent la Pâque.

20. Quand le soir fut venu, il se mit à table avec les douze *Apôtres*.

24. Il arriva aussi une contestation entr'eux, pour savoir lequel d'entr'eux devoit être regardé comme le plus grand.

25. Mais il leur dit: Les Rois des nations les maîtrisent; et ceux qui usent d'autorité sur elles sont nommés bienfaiteurs.

having an alabaster-box of ointment of spikenard, very precious: and she brake the box, and poured *it* on his head. Mk. 14.

4 And there were some that had indignation within themselves, and said, Why was this waste of the ointment made?

5 For it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her.

6 And Jesus said, Let her alone, why trouble ye her? she hath wrought a good work on me.

7 For ye have the poor with you always, and whensoever ye will, ye may do them good; but me ye have not always.

8 She hath done what she could; she is come aforehand to anoint my body to the burying.

14 Then one of the twelve called Judas Iscariot, went unto the chief priests, Mt. 26.

15 And said *unto them*, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver.

16 And from that time he sought opportunity to betray him.

17 Now, the first *day* of the *feast of* unleavened bread, the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?

18 And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples.

19 And the disciples did as Jesus had appointed them; and they made ready the passover.

20 Now, when the even was come, he sat down with the twelve.

24 And there was also a strife among them, which of them should be accounted the greatest. L. 22.

25 And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors.

26 Ὑμεῖς δὲ οὐχ οὕτως· ἀλλ' ὁ μείζων ἐν ὑμῖν, γενέσθω ὡς ὁ νεώτερος· καὶ ὁ ἡγούμενος, ὡς ὁ διακονῶν.

27 Τίς γὰρ μείζων, ὁ ἀνακείμενος, ἢ ὁ διακονῶν; οὐχὶ ὁ ἀνακείμενος; ἐγὼ δὲ εἰμὶ ἐν μέσῳ ὑμῶν ὡς ὁ διακονῶν.

26 Vos autem non sic: sed qui major in vobis, fiat sicut junior: & qui præcessor, sicut ministrator.

27 Quis enim major, recumbens, an ministrans? nonne recumbens? ego autem sum in medio vestrum sicut ministrans.

2 Καὶ δείπνου γενομένου

2 Et cœna facta,

4 ἐγείρεται ἐκ τοῦ δείπνου, καὶ τίθησι τὰ ἱμάτια· καὶ λαβὼν λέντιον, διέζωσεν ἑαυτόν.

* 5 Εἶτα βάλλει ὕδωρ εἰς τὸν † νιπτῆρα, καὶ ἤρξατο νίπτειν τοὺς πόδας τῶν μαθητῶν, καὶ ‡ ἐκμάσσειν τῷ ‡ λεντίῳ ᾧ ἦν διεζωσμένος.

6 Ἔρχεται οὖν πρὸς Σίμωνα Πέτρον· καὶ λέγει αὐτῷ ἐκεῖνος· Κύριε, σύ μου νίπτεις τοὺς πόδας;

7 Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ· Ὃ ἐγὼ ποιῶ, σὺ οὐκ οἶδας ἄρτι, γνώσῃ δὲ μετὰ ταῦτα.

8 Λέγει αὐτῷ Πέτρος· Οὐ μὴ νίψῃς τοὺς πόδας μου εἰς τὸν αἰῶνα. Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς· Ἐὰν μὴ νίψω σε, οὐκ ἔχεις μέρος μετ' ἐμοῦ.

9 Λέγει αὐτῷ Σίμων Πέτρος· Κύριε, μὴ τοὺς πόδας μου μόνον, ἀλλὰ καὶ τὰς χεῖρας καὶ τὴν κεφαλήν.

10 Λέγει αὐτῷ ὁ Ἰησοῦς· Ὁ λελουμένος οὐ χρείαν ἔχει ἢ τοὺς πόδας νίψασθαι, ἀλλ' ἔστι καθαρὸς ὅλος· καὶ ὑμεῖς καθαροί ἐστε, ἀλλ' οὐχὶ πάντες.

11 Ἤδει γὰρ τὸν παραδιδόντα αὐτόν· διὰ τοῦτο εἶπεν· Οὐχὶ πάντες καθαροί ἐστε.

12 Ὅτε οὖν ἔνιψε τοὺς πόδας αὐτῶν, καὶ ἔλαβε τὰ ἱμάτια αὐτοῦ, ἀναπεσὼν πάλιν, εἶπεν αὐτοῖς· Γινώσκετε τί πεποίηκα ὑμῖν;

13 Ὑμεῖς φωνεῖτέ με· Ὁ διδάσκαλος καὶ ὁ κύριος· καὶ καλῶς λέγετε· εἰμὶ γάρ.

14 Εἰ οὖν ἐγὼ ἔνιψα ὑμῶν τοὺς πόδας, ὁ κύριος καὶ ὁ διδάσκαλος, καὶ ὑμεῖς ὀφείλετε ἀλλήλων νίπτειν τοὺς πόδας.

15 Ὑπόδειγμα γὰρ ἔδωκα ὑμῖν, ἵνα καθὼς ἐγὼ ἐποίησα ὑμῖν, καὶ ὑμεῖς ποιῆτε.

4 Surgit à cœna, & ponit vestimenta: & accipiens linteum, præcinxit seipsum.

5 Deinde injicit aquam in pelvim, & cœpit lavare pedes discipulorum, & extergere linteo quo erat præcinctus.

6 Venit ergo ad Simonem Petrum: & dicit ei ille: Domine, tu meos lavas pedes?

7 Respondit Jesus & dixit ei: Quod ego facio, tu nescis modo, scies autem post hæc.

8 Dicit ei Petrus: Non lavabis pedes meos in æternum. Respondit ei Jesus: Si non lavero te, non habes partem cum me.

9 Dicit ei Simon Petrus: Domine, non pedes meos tantum, sed & manus & caput.

10 Dicit ei Jesus: Lotus non opus habet quam pedes lavare, sed est mundus totus: Et vos mundi estis, sed non omnes.

11 Sciebat enim tradentem se; propter hoc dixit: Non omnes mundi estis.

12 Postquam ergo lavit pedes eorum, & accepit vestimenta sua, recumbens iterum, dixit eis: Scitis quid fecerim vobis?

13 Vos vocatis me: Magister & Dominus: & pulchrè dicitis: sum etenim.

14 Si ergo ego lavi vestros pedes, dominus & magister, & vos debetis alii aliorum lavare pedes.

15 Exemplum enim dedi vobis ut quemadmodum ego feci vobis, & vos faciatis.

16 Ἀμὴν, ἀμὴν, λέγω ὑμῖν, οὐκ ἔστι δοῦλος μείζων τοῦ κυρίου αὐτοῦ, οὐδὲ ἀπόστολος μείζων τοῦ πέμψαντος αὐτόν.

17 Εἰ ταῦτα οἴδατε, μακάριοί ἐστε ἐὰν ποιῆτε αὐτά.

16 Amen, amen, dico vobis, non est servus major domino suo, neque legatus major mittente illum.

17 Si hæc scitis, beati estis si feceritis ea.

26. Il n'en doit pas être de même entre vous ; mais que celui qui est le plus grand parmi vous, soit comme le moindre ; et celui qui gouverne, comme celui qui sert.

27. Car qui est le plus grand, celui qui est à table, ou celui qui sert ? N'est-ce pas celui qui est à table ? Et cependant je suis au milieu de vous comme celui qui sert.

2. Et après le souper

4. Se leva du souper, et ôta sa robe ; et ayant pris un linge, il s'en ceignit.

5. Ensuite il mit de l'eau dans un bassin, et se mit à laver les pieds de ses Disciples, et à les essuyer avec le linge dont il étoit ceint.

6. Il vint donc à Simon Pierre, qui lui dit, Toi, Seigneur, tu me laverois les pieds !

7. Jésus répondit, et lui dit : Tu ne sais pas maintenant ce que je fais ; mais tu le sauras dans la suite.

8. Pierre lui dit : Tu ne me laveras jamais les pieds. Jésus lui répondit : Si je ne te lave, tu n'auras point de part avec moi.

9. Simon Pierre lui dit : Seigneur, non-seulement les pieds, mais aussi les mains et la tête.

10. Jesus lui dit : Celui qui est lavé, n'a besoin sinon qu'on lui lave les pieds, puis il est entièrement net. Or vous êtes nets, mais non pas tous.

11. Car il savoit qui étoit celui qui le trahiroit ; c'est pour cela qu'il dit : Vous n'êtes pas tous nets.

12. Après donc qu'il leur eut lavé les pieds, et qu'il eut repris sa robe, s'étant remis à table, il leur dit : Savez-vous ce que je vous ai fait ?

13. Vous m'appelez Maître et Seigneur, et vous dites vrai, car je le suis.

14. Si donc je vous ai lavé les pieds, moi qui suis le Seigneur et le Maître, vous devez aussi vous laver les pieds les uns aux autres.

15. Car je vous ai donné un exemple, afin que vous fassiez comme je vous ai fait.

16. En vérité, en vérité je vous dis : Que le Serviteur n'est pas plus que son Maître, ni l'Envoyé plus que celui qui l'a envoyé.

17. Si vous savez ces choses, vous êtes bienheureux, pourvu que vous les pratiquiez.

L. 22.

26 But ye *shall* not *be* so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.

27 For whether *is* greater, he that sitteth at meat, or he that serveth? *is* not he that sitteth at meat? but I am among you as he that serveth.

J. 13.

2 And supper being ended,

4 He riseth from supper, and laid aside his garments; and took a towel, and girded himself.

5 After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.

6 Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet?

7 Jesus answered, and said unto him, What I do, thou knowest not now; but thou shalt know hereafter.

8 Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.

9 Simon Peter saith unto him, Lord, not my feet only, but also *my* hands and *my* head.

10 Jesus saith to him, He that is washed, needeth not, save to wash *his* feet, but is clean every whit: and ye are clean, but not all.

11 For he knew who should betray him; therefore said he, Ye are not all clean.

12 So, after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?

13 Ye call me Master and Lord: and ye say well; for *so* I am.

14 If I then, *your* Lord and Master, have washed your feet, ye also ought to wash one another's feet.

15 For I have given you an example, that ye should do as I have done to you.

16 Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent, greater than he that sent him.

17 If ye know these things, happy are ye if ye do them.

21 Ταῦτα εἰπὼν ὁ Ἰησοῦς ἐταράχθη τῷ πνεύματι, καὶ ἐμαρτύρησε, καὶ εἶπεν· Ἀμὴν, ἀμὴν, λέγω ὑμῖν, ὅτι εἷς ἐξ ὑμῶν παραδώσει με.

22 Ἔβλεπον οὖν εἰς ἀλλήλους οἱ μαθηταὶ, ἀπορούμενοι περὶ τίνος λέγει.

23 Ἦν δὲ ἀνακείμενος εἷς τῶν μαθητῶν αὐτοῦ ἐν τῷ κόλπῳ τοῦ Ἰησοῦ, ὃν ἠγάπα ὁ Ἰησοῦς.

24 Νεύει οὖν τούτῳ Σίμων Πέτρος πυθέσθαι τίς ἂν εἴη περὶ οὗ λέγει.

25 Ἐπιπεσὼν δὲ ἐκεῖνος ἐπὶ τὸ στῆθος τοῦ Ἰησοῦ, λέγει αὐτῷ· Κύριε, τίς ἐστιν;

26 Ἀποκρίνεται ὁ Ἰησοῦς· Ἐκεῖνός ἐστιν ᾧ ἐγὼ βάψας τὸ ψωμίον ἐπιδώσω. Καὶ ἐμβάψας τὸ ψωμίον, δίδωσιν Ἰούδᾳ Σίμωνος Ἰσκαριώτου.

27 Καὶ μετὰ τὸ ψωμίον, τότε εἰσῆλθεν εἰς ἐκεῖνον ὁ Σατανᾶς. Λέγει οὖν αὐτῷ ὁ Ἰησοῦς· Ὃ ποιεῖς, ποίησον τάχιον.

28 Τοῦτο δὲ οὐδεὶς ἔγνω τῶν ἀνακειμένων πρὸς τί εἶπεν αὐτῷ.

29 Τινὲς γὰρ ἔδοξαν, ἐπεὶ τὸ γλωσσόκομον εἶχεν ὁ Ἰούδας, ὅτι λέγει αὐτῷ ὁ Ἰησοῦς· Ἀγόρασον ὧν χρείαν ἔχομεν εἰς τὴν ἑορτήν· ἢ τοῖς πτωχοῖς ἵνα τι δῷ.

30 Λαβὼν οὖν τὸ ψωμίον ἐκεῖνος, ἐξῆλθεν εὐθέως· ἦν δὲ νύξ.

31 Ὅτε οὖν ἐξῆλθε, λέγει ὁ Ἰησοῦς·

21 Hæc dicens Jesus turbatus est spiritu, & protestatus est, & dixit: Amen amen dico vobis, unus ex vobis tradet me.

22 Aspiciebant ergo ad invicem discipuli, hæsitantes de quo diceret.

23 Erat autem recumbens unus discipulorum ejus in sinu Jesu, quem diligebat Jesus.

24 Innuit ergo huic Simon Petrus percontari quis esset de quo dicit.

25 Incumbens autem ille supra pectus Jesu, dicit ei: Domine, quis est?

26 Respondit Jesus: Ille est cui ego intingens buccellam dedero. Et intingens buccellam, dat Judæ Simonis Iscariotæ.

27 Et post buccellam, tunc introivit in illum Satanas. Dicit ergo ei Jesus:

28 Hoc autem nemo scivit discumbentium ad quid dixerit ei.

29 Quidam enim putabant, quia loculos habebat Judas, quia dicit ei Jesus: Eme ea quæ opus habemus ad diem festum: aut egenis ut aliquid det.

30 Cum ergo accepisset ille buccellam, exivit continuo. Erat autem nox.

31 Quum ergo exisset, dicit Jesus:

31 Νῦν δοξάσθη ὁ υἱὸς τοῦ ἀνθρώπου, καὶ ὁ θεὸς ἐδοξάσθη ἐν αὐτῷ.

32 Εἰ ὁ θεὸς ἐδοξάσθη ἐν αὐτῷ, καὶ ὁ θεὸς δοξάσει αὐτὸν ἐν ἑαυτῷ, καὶ εὐθὺς δοξάσει αὐτόν.

33 Τεκνία, ἔτι μικρὸν μεθ' ὑμῶν εἰμι. Ζητήσετέ με, καὶ καθὼς εἶπον τοῖς Ἰουδαίοις, ὅτι ὅπου ὑπάγω ἐγὼ ὑμεῖς οὐ δύνασθε ἐλθεῖν, καὶ ὑμῖν λέγω ἄρτι.

34 Ἐντολὴν καινὴν δίδωμι ὑμῖν, ἵνα ἀγαπᾶτε ἀλλήλους· καθὼς ἠγάπησα ὑμᾶς, ἵνα καὶ ὑμεῖς ἀγαπᾶτε ἀλλήλους.

35 Ἐν τούτῳ γνώσονται πάντες ὅτι ἐμοὶ μαθηταί ἐστε, ἐὰν ἀγάπην ἔχητε ἐν ἀλλήλοις.

31 Nunc clarificatus est Filius hominis, & Deus clarificatus est in eo.

32 Si Deus clarificatus est in eo, & Deus clarificabit eum in semetipso, & continuo clarificabit eum.

33 Filioli, adhuc modicum vobiscum sum. Quæretis me, & sicut dixi Judæis, quia quo ego vado vos non potestis venire, & vobis dico modo.

34 Mandatum novum do vobis, Ut diligatis invicem: sicut dilexi vos, ut & vos diligatis invicem.

35 In hoc cognoscent omnes quia mei discipuli estis, si dilectionem habueritis ad invicem.

31 Τότε λέγει αὐτοῖς ὁ Ἰησοῦς· Πάντες ὑμεῖς σκανδαλισθήσεσθε ἐν ἐμοὶ ἐν τῇ νυκτὶ ταύτῃ.

33 Ἀποκριθεὶς δὲ ὁ Πέτρος, εἶπεν αὐτῷ· Εἰ καὶ πάντες σκανδαλισθήσονται ἐν σοὶ, ἐγὼ οὐδέποτε σκανδαλισθήσομαι.

μετὰ σοῦ ἕτοιμός εἰμι καὶ εἰς φυλακὴν καὶ εἰς θάνατον πορεύεσθαι.

34 Ὁ δὲ εἶπε· Λέγω σοι, Πέτρε, οὐ μὴ φωνήσει σήμερον ἀλέκτωρ, πρὶν ἢ τρὶς ἀπαρνήσῃ μὴ εἰδέναι με.

35 Λέγει αὐτῷ ὁ Πέτρος· Κἂν δέῃ με σὺν σοὶ ἀποθανεῖν, οὐ μή σε ἀπαρνήσομαι. Ὁμοίως καὶ πάντες οἱ μαθηταὶ εἶπον.

36 Τότε ἔρχεται μετ' αὐτῶν ὁ Ἰησοῦς εἰς χωρίον λεγόμενον Γεθσημανῆ· καὶ λέγει τοῖς μαθηταῖς· Καθίσατε αὐτοῦ, ἕως οὗ ἀπελθὼν προσεύξωμαι ἐκεῖ·

21 Hæc dicens Jesus turbatus est spiritu, & protestatus est, & dixit: Amen amen dico vobis, unus ex vobis tradet me.

22 Aspiciebant ergo ad invicem discipuli, hæsitantes de quo diceret.

23 Erat autem recumbens unus discipulorum ejus in sinu Jesu, quem diligebat Jesus.

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31 Quum ergo exisset, dicit Jesus:

34 Mandatum novum do vobis, Ut diligatis invicem: sicut dilexi vos, ut & vos diligatis invicem.

35 In hoc cognoscent omnes quia mei discipuli estis, si dilectionem habueritis ad invicem.

31 Tunc dicit illis Jesus: Omnes vos offendemini in me in nocte istâ.

33 Respondens autem Petrus, ait illi: Si & omnes scandalizati fuerint in te, ego nunquam scandalizabor.

tecum paratus sum & in carcerem, & in mortem ire.

34 Ille autem dixit: Dico tibi, Petre, non cantabit hodie gallus, prius quam ter abneges nosse me.

35 Ait illi Petrus: Etiam si oportuerit me cum te mori, non te negabo. Similiter & omnes discipuli dixerunt.

36 Tunc venit cum illis Jesus in villam dictam Gethsemani, & dicit discipulis: Sedete hic, usquequò vadens orem illic.

21. Quand Jésus eut dit cela, il fut ému en son esprit, et il dit ouvertement : En vérité, en vérité je vous dis, que l'un de vous me trahira.

22. Et les Disciples se regardoient les uns les autres, étant en peine de qui il parloit.

23. Or il y avoit un des Disciples *de Jésus*, celui que Jésus aimoit, qui étoit couché vers son sein.

24. Simon Pierre lui fit signe de demander qui étoit celui de qui il parloit.

25. Lui donc s'étant penché sur le sein de Jésus, lui dit : Seigneur, qui est-ce ?

26. Jésus répondit : C'est celui à qui je donnerai un morceau trempé. Et ayant trempé un morceau, il le donna à Judas Iscariot, fils de Simon.

31. Quand il fut sorti, Jésus dit :

34. Je vous donne un commandement nouveau, que vous vous aimiez les uns les autres ; que comme je vous ai aimés, vous vous aimiez aussi les uns les autres.

35. C'est à cela que tous connoîtront que vous êtes mes Disciples, si vous avez de l'amour les uns pour les autres.

37. Alors Jésus leur dit : Je vous serai cette nuit à tous une occasion de chute.

33. Et Pierre prenant la parole, lui dit : Quand même tous *les autres* se scandaliseroient en toi, je ne serai jamais scandalisé. je suis tout prêt d'aller avec toi, et en prison et à la mort.

34. Mais *Jésus* lui dit : Pierre, je te dis que le coq ne chantera point aujourd'hui, que tu n'aies nié trois fois de me connoître.

35. Puis il leur dit : Lorsque je vous ai envoyés sans bourse, sans sac, et sans souliers, avez-vous manqué de quelque chose ? Et ils *répondirent* : De rien.

36. Mais maintenant, leur dit-il, que celui qui a une bourse la prenne, et de même celui qui a un sac ; et que celui qui n'a point d'épée vende sa robe, et en achète une.

21 When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me. J. 13.

22 Then the disciples looked one on another, doubting of whom he spake.

23 Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved.

24 Simon Peter, therefore, beckoned to him, that he should ask who it should be of whom he spake.

25 He then, lying on Jesus' breast, saith unto him, Lord, who is it?

26 Jesus answered, He it is, to whom I shall give a sop, when I have dipped *it*. And when he had dipped the sop, he gave *it* to Judas Iscariot, *the son* of Simon.

31 Therefore, when he was gone out, Jesus said,

34 A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

35 By this shall all *men* know that ye are my disciples, if ye have love one to another.

31 Then saith Jesus unto them, All ye shall be offended because of me this night: M. 26.

33 Peter answered, and said unto him, Though all *men* shall be offended because of thee, *yet* will I never be offended.

33 I am ready to go with thee, both into prison, and to death. L. 22

34 And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me.

35 Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples. M. 26.

36 Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder.

37 Καὶ παραλαβὼν τὸν Πέτρον καὶ τοὺς δύο υἱοὺς Ζεβεδαίου ἤρξατο λυπεῖσθαι καὶ ‡ ἀδημονεῖν.

38 Τότε λέγει αὐτοῖς· Περίλυπός ἐστιν ἡ ψυχή μου ἕως θανάτου· μείνατε ὧδε, καὶ γρηγορεῖτε μετ' ἐμοῦ.

39 Καὶ προελθὼν μικρὸν, ἔπεσεν ἐπὶ πρόσωπον αὐτοῦ, προσευχόμενος καὶ λέγων· Πάτερ μου, εἰ δυνατόν ἐστι, παρελθέτω ἀπ' ἐμοῦ τὸ ποτήριον τοῦτο. πλὴν οὐχ ὡς ἐγὼ θέλω, ἀλλ' ὡς σύ.

40 Καὶ ἔρχεται πρὸς τοὺς μαθητὰς, καὶ εὑρίσκει αὐτοὺς καθεύδοντας· καὶ λέγει τῷ Πέτρῳ· Οὕτως οὐκ ἰσχύσατε μίαν ὥραν γρηγορῆσαι μετ' ἐμοῦ;

41 Γρηγορεῖτε καὶ προσεύχεσθε, ἵνα μὴ εἰσέλθητε εἰς πειρασμόν· τὸ μὲν πνεῦμα πρόθυμον, ἡ δὲ σὰρξ ἀσθενής.

42 Πάλιν ἐκ δευτέρου ἀπελθὼν προσηύξατο, λέγων· Πάτερ μου, εἰ οὐ δύναται τοῦτο τὸ ποτήριον παρελθεῖν ἀπ' ἐμοῦ, ἐὰν μὴ αὐτὸ πίω, γενηθήτω τὸ θέλημά σου.

43 Καὶ ἐλθὼν εὑρίσκει αὐτοὺς πάλιν καθεύδοντας· ἦσαν γὰρ αὐτῶν οἱ ὀφθαλμοὶ βεβαρημένοι.

44 Καὶ ἀφεὶς αὐτοὺς, ἀπελθὼν πάλιν, προσηύξατο ἐκ τρίτου, τὸν αὐτὸν λόγον εἰπών.

45 Τότε ἔρχεται πρὸς τοὺς μαθητὰς αὐτοῦ, καὶ λέγει αὐτοῖς· Καθεύδετε τὸ λοιπὸν, καὶ ἀναπαύεσθε·

37 Et assumens Petrum, & duos filios Zebedæi, cœpit contristari & gravissimè angi.

38 Tunc ait illis: Undique tristis est anima mea usque ad mortem. Manete hic, & vigilate cum me.

39 Et progressus pusillùm, procidit in faciem suam, orans, & dicens: Pater mi, si possibile est, transeat à me calix iste, veruntamen non sicut ego volo, sed sicut tu.

40 Et venit ad discipulos, & invenit eos dormientes: & dicit Petro: Sic non potuistis una hora vigilare cum me?

41 Vigilate & orate, ut non intretis in tentationem: Quidem spiritus promptus, verùm caro infirma.

42 Iterum ex secundo abiens oravit dicens: Pater mi, si non potest hic calix transire à me, si non illum bibam, fiat voluntas tua.

43 Et veniens invenit eos rursus dormientes: erant enim eorum oculi gravati.

44 Et relinquens illos, abiens iterum, oravit ex tertio, eundem sermonem dicens.

45 Tunc venit ad discipulos suos, & dicit illis: Dormite cæterum, & requiescite:

Κεφ. ιη'. 18.

CAPUT XVIII.

* 1 Ταῦτα εἰπὼν ὁ Ἰησοῦς, ἐξῆλθε σὺν τοῖς μαθηταῖς αὐτοῦ ‡ πέραν τοῦ † χειμάρρου τῶν † κέδρων, ὅπου ἦν Ι κῆπος, εἰς ὃν εἰσῆλθεν αὐτὸς καὶ οἱ μαθηταὶ αὐτοῦ.

1 HÆC dicens Jesus, egressus est cum discipulis suis trans torrentem Cedron, ubi erat hortus, in quem introivit ipse, & discipuli ejus.

2 Ἤδει δὲ καὶ Ἰούδας, ὁ παραδιδοὺς αὐτὸν, τὸν τόπον· ὅτι πολλάκις συνήχθη ὁ Ἰησοῦς ἐκεῖ μετὰ τῶν μαθητῶν αὐτοῦ.

2 Sciebat autem & Judas, tradens eum, locum, quia frequenter convenerat Jesus illuc cum discipulis suis.

* 3 Ὁ οὖν Ἰούδας λαβὼν τὴν σπεῖραν, καὶ ἐκ τῶν ἀρχιερέων καὶ φαρισαίων ὑπηρέτας, ἔρχεται ἐκεῖ μετὰ † φανῶν καὶ † λαμπάδων καὶ ὅπλων.

3 Ergo Judas accipiens cohortem, & ex principibus Sacerdotum & Pharisæis ministros, venit illuc cum laternis & facibus, & armis.

37. Et ayant pris avec lui Pierre et les deux fils de Zébédée, il commença à être fort triste, et dans une amère douleur.

38. Et il leur dit : Mon ame est saisie de tristesse jusqu'à la mort; demeurez ici, et veillez avec moi.

39. Et étant allé un peu plus avant, il se jeta le visage contre terre, priant et disant : Mon Père, que cette coupe passe loin de moi, s'il est possible! Toutefois, *qu'il en soit*, non comme je le voudrois, mais comme tu le veux.

40. Puis il vint vers ses Disciples, et les trouva endormis; et il dit à Pierre : Est-il possible que vous n'ayez pu veiller une heure avec moi?

41. Veillez et priez, de peur que vous ne tombiez dans la tentation; car l'esprit *est* prompt, mais la chair *est* foible.

42. Il s'en alla encore pour la seconde fois, et pria, disant : Mon Père, s'il n'est pas possible que cette coupe passe loin de moi, sans que je la boive, que ta volonté soit faite!

43. Et revenant *à eux*, il les trouva encore endormis; car leurs yeux étoient appesantis.

44. Et les ayant laissés, il s'en alla encore, et pria pour la troisième fois, disant les mêmes paroles.

45. Alors il vint vers ses disciples, et leur dit : Vous dormez encore, et vous vous reposez!

APRÈS que Jésus eut dit ces choses, il s'en alla avec ses Disciples au-delà du torrent de Cédron, où il y avoit un jardin dans lequel il entra avec ses Disciples.

2. Judas, qui le trahissoit, connoissoit aussi ce lieu-là, parce que Jésus s'y étoit souvent assemblé avec ses Disciples.

3. Judas ayant donc pris une compagnie *de soldats* et des sergens, de la part des principaux Sacrificateurs et des Pharisiens, vint là avec des lanternes, des flambeaux et des armes.

37 And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy.

38 Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.

39 And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou *wilt*.

40 And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What! could ye not watch with me one hour?

41 Watch and pray, that ye enter not into temptation: the spirit indeed *is* willing, but the flesh *is* weak.

42 He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.

43 And he came and found them asleep again: for their eyes were heavy.

44 And he left them, and went away again, and prayed the third time, saying the same words.

45 Then cometh he to his disciples, and saith unto them, Sleep on now, and take *your* rest:

M. 26.

CHAP. XVIII.

J.

Judas betrayeth Jesus.

WHEN Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples.

2 And Judas also, which betrayed him, knew the place: for Jesus oft-times resorted thither with his disciples.

3 Judas then, having received a band *of men* and officers from the chief priests and Pharisees, cometh thither with lanterns, and torches, and weapons.

48 Ὁ δὲ παραδιδοὺς αὐτὸν, ἔδωκεν αὐτοῖς σημεῖον, λέγων· Ὃν ἂν φιλήσω, αὐτός ἐστι· κρατήσατε αὐτόν.

49 Καὶ εὐθέως προσελθὼν τῷ Ἰησοῦ, εἶπε· Χαῖρε ῥαββί. Καὶ κατεφίλησεν αὐτόν.

50 Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ· Ἑταῖρε, ἐφ' ᾧ πάρει; Τότε προσελθόντες ἐπέβαλον τὰς χεῖρας ἐπὶ τὸν Ἰησοῦν, καὶ ἐκράτησαν αὐτόν.

48 At tradens eum, dedit illis signum dicens: Quemcumque osculatus fuero, ipse est: prehendite eum.

49 Et confestim accedens ad Jesum, dixit: Gaude Rabbi. Et osculatus est eum.

50 At Jesus ait illi, Amice, in quo ades? Tunc accedentes injecerunt manus in Jesum, & prehenderunt eum.

4 Ἰησοῦς οὖν εἰδὼς πάντα τὰ ἐρχόμενα ἐπ' αὐτὸν, ἐξελθὼν εἶπεν αὐτοῖς· Τίνα ζητεῖτε;

5 Ἀπεκρίθησαν αὐτῷ· Ἰησοῦν τὸν Ναζωραῖον. Λέγει αὐτοῖς ὁ Ἰησοῦς· Ἐγώ εἰμι. Εἱστήκει δὲ καὶ Ἰούδας ὁ παραδιδοὺς αὐτὸν μετ' αὐτῶν.

6 Ὡς οὖν εἶπεν αὐτοῖς· Ὅτι ἐγώ εἰμι, ἀπῆλθον εἰς τὰ ὀπίσω, καὶ ἔπεσον χαμαί.

7 Πάλιν οὖν αὐτοὺς ἐπηρώτησε· Τίνα ζητεῖτε; Οἱ δὲ εἶπον· Ἰησοῦν τὸν Ναζωραῖον.

8 Ἀπεκρίθη ὁ Ἰησοῦς· Εἶπον ὑμῖν ὅτι ἐγώ εἰμι· εἰ οὖν ἐμὲ ζητεῖτε, ἄφετε τούτους ὑπάγειν.

4 Jesus itaque sciens omnia ventura super se, exiens dixit eis: Quem quæritis?

5 Respondérunt ei: Jesum Nazarenum. Dicit eis Jesus: Ego sum. Stabat autem & Judas ille tradens eum cum ipsis.

6 Ut ergo dixit eis: Ego sum, abiérunt in ea quæ post, & cecidérunt humi.

7 Iterum ergo eos interrogavit: Quem quæritis? At dixerunt: Jesum Nazarenum.

8 Respondit Jesus: Dixi vobis, quia ego sum. si ergo me quæritis, finite hos abire.

51 Καὶ ἰδοὺ, εἷς τῶν μετὰ Ἰησοῦ, ἐκτείνας τὴν χεῖρα, ἀπέσπασε τὴν μάχαιραν αὐτοῦ, καὶ πατάξας τὸν δοῦλον τοῦ ἀρχιερέως, ἀφεῖλεν αὐτοῦ τὸ ὠτίον.

52 Τότε λέγει αὐτῷ ὁ Ἰησοῦς· Ἀπόστρεψόν σου τὴν μάχαιραν εἰς τὸν τόπον αὐτῆς· πάντες γὰρ οἱ λαβόντες μάχαιραν, ἐν μαχαίρᾳ ἀπολοῦνται.

51 Et ecce unus eorum qui cum Jesu, extendens manum exemit gladium suum: & percutiens servum principis sacerdótum, amputavit ejus auriculam.

52 Tunc ait illi Jesus, Converte tuum gladium in locum suum: omnes enim accipientes gladium, in gladio peribunt.

55 Ἐν ἐκείνῃ τῇ ὥρᾳ εἶπεν ὁ Ἰησοῦς τοῖς ὄχλοις· Ὡς ἐπὶ λῃστὴν ἐξήλθετε μετὰ μαχαιρῶν καὶ ξύλων συλλαβεῖν με· καθ' ἡμέραν πρὸς ὑμᾶς ἐκαθεζόμην διδάσκων ἐν τῷ ἱερῷ, καὶ οὐκ ἐκρατήσατέ με.

Τότε οἱ μαθηταὶ πάντες, ἀφέντες αὐτὸν, ἔφυγον.

55 In illa hora dixit Jesus turbis: Tanquam ad latronem existis cum gladiis & lignis, comprehendere me: quotidie apud vos sedebam docens in templo, & non prehendistis me.

Tunc discípuli omnes relicto eo, fugerunt.

51 Καὶ εἷς τις νεανίσκος ἠκολούθει αὐτῷ, περιβεβλημένος σινδόνα ἐπὶ γυμνοῦ· καὶ κρατοῦσιν αὐτὸν οἱ νεανίσκοι.

52 Ὁ δὲ καταλιπὼν τὴν σινδόνα, γυμνὸς ἔφυγεν ἀπ' αὐτῶν.

51 Et unus quidam juvenis sequebatur eum amictus sindone super nudo: & tenent eum juvenes.

52 Ille autem relinquens sindonem, nudus profugit ab eis.

48. Et celui qui le trahissoit, leur avoit donné ce signal : Celui que je baiserai, c'est lui ; saisissez-le.

49. Et aussitôt s'approchant de Jésus, il lui dit : Maître, je te salue ; et il le baisa.

50. Et Jésus lui dit : Mon ami, pour quel sujet es-tu ici ?

4. Et Jésus qui savoit tout ce qui lui devoit arriver, s'avança, et leur dit : Qui cherchez-vous ?

5. Ils lui répondirent : Jésus de Nazareth. Jésus leur dit : C'est moi. Et Judas qui le trahissoit étoit aussi avec eux.

6. Et dès qu'il leur eut dit : C'est moi, ils reculèrent, et tombèrent par terre.

7. Il leur demanda encore une fois : Qui cherchez-vous ? Et ils répondirent : Jésus de Nazareth.

8. Jésus répondit : Je vous ai dit que c'est moi ; si donc c'est moi que vous cherchez, laissez aller ceux-ci.

Alors ils s'approchèrent, et jetèrent les mains sur Jesus, et le saisirent.

51. En même-tems, un de ceux qui *étoient* avec Jésus, portant la main à l'épée, la tira, et en frappa un serviteur du Souverain Sacrificateur, et lui emporta une oreille.

52. Alors Jésus lui dit : Remets ton épée dans le fourreau ; car tous ceux qui prendront l'épée, périront par l'épée.

55. En même-tems Jésus dit à cette troupe : Vous êtes sortis avec des épées et des bâtons, comme après un brigand, pour me prendre ; j'étois tous les jours assis parmi vous, enseignant dans le temple, et vous ne m'avez point saisi.

Alors tous les Disciples l'abandonnèrent et s'enfuirent.

51. Et il y avoit un jeune homme qui le suivoit, ayant le corps couvert *seulement d'un* linceul :

et quelques jeunes gens l'ayant pris,

52. Il leur laissa le linceul, et s'enfuit nud de leurs mains.

48 Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he: hold him fast. Ma.26

49 And forthwith he came to Jesus, and said, Hail, Master, and kissed him.

50 And Jesus said unto him, Friend, wherefore art thou come?

4 Jesus, therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye? J.18.

5 They answered him, Jesus of Nazareth. Jesus saith unto them, I am *he*. (And Judas also, which betrayed him, stood with them.)

6 As soon then as he had said unto them, I am *he*, they went backward, and fell to the ground.

7 Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth.

8 Jesus answered, I have told you, that I am *he*: if, therefore, ye seek me, let these go their way;

That then came they and laid hands on Jesus, and took him. M.26

51 And, behold, one of them, which were with Jesus, stretched out *his* hand, and drew his sword, and struck a servant of the high priest, and smote off his ear.

52 Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword.

55 In that same hour said Jesus to the multitudes, Are ye come out, as against a thief, with swords, and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me.

56. Then all the disciples forsook him and fled.

51 And there followed him a certain young man, having a linen cloth cast about *his* naked *body*; and the young men laid hold on him: Mk.14.

52 And he left the linen cloth, and fled from them naked.

57 Οἱ δὲ κρατήσαντες τὸν Ἰησοῦν, ἀπήγαγον πρὸς Καϊάφαν τὸν ἀρχιερέα, ὅπου οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι συνήχθησαν.

57 Illi verò tenentes Jesum, adduxerunt ad Caiphan principem Sacerdotum, ubi Scribæ, & seniores convenerant.

15 Ἠκολούθει δὲ τῷ Ἰησοῦ Σίμων Πέτρος, καὶ ὁ ἄλλος μαθητής. ὁ δὲ μαθητὴς ἐκεῖνος ἦν γνωστὸς τῷ ἀρχιερεῖ, καὶ συνεισῆλθε τῷ Ἰησοῦ εἰς τὴν αὐλὴν τοῦ ἀρχιερέως.

15 Sequebatur autem Jesum Simon Petrus, & alius discipulus. At discipulus ille erat notus principi Sacerdotum, & simul introivit Jesu in atrium principis Sacerdotum.

16 Ὁ δὲ Πέτρος εἱστήκει πρὸς τῇ θύρᾳ ἔξω· ἐξῆλθεν οὖν ὁ μαθητὴς ὁ ἄλλος, ὃς ἦν γνωστὸς τοῦ ἀρχιερέως, καὶ εἶπε τῇ θυρωρῷ, καὶ εἰσήγαγε τὸν Πέτρον.

16 At Petrus stabat ad ostium foris: Exivit ergo discipulus alius, qui erat notus principi Sacerdotum, & dixit ostiariæ, & introduxit Petrum.

18 Εἱστήκεισαν δὲ οἱ δοῦλοι, καὶ οἱ ὑπηρέται ἀνθρακιὰν πεποιηκότες, ὅτι ψῦχος ἦν, καὶ ἐθερμαίνοντο· ἦν δὲ μετ' αὐτῶν ὁ Πέτρος ἑστὼς καὶ θερμαινόμενος.

18 Stabant autem servi & ministri prunam facientes, quia frigus erat, & calefaciebant se: erat autem cum eis Petrus stans & calefaciens se.

17 Λέγει οὖν ἡ παιδίσκη ἡ θυρωρὸς τῷ Πέτρῳ· Μὴ καὶ σὺ ἐκ τῶν μαθητῶν εἶ τοῦ ἀνθρώπου τούτου; Λέγει ἐκεῖνος· Οὐκ εἰμί.

17 Dicit ergo ancilla ostiaria Petro: Nunquid & tu ex discipulis es hominis istius? Dicit ille: Non sum.

25 Ἦν δὲ Σίμων Πέτρος ἑστὼς καὶ θερμαινόμενος. εἶπον οὖν αὐτῷ· Μὴ καὶ σὺ ἐκ τῶν μαθητῶν αὐτοῦ εἶ; Ἠρνήσατο ἐκεῖνος, καὶ εἶπεν· Οὐκ εἰμί.

25 Erat autem Simon Petrus stans, & calefaciens se. Dixerunt ergo ei: Num & tu ex discipulis ejus es? Negavit ille, & dixit: Non sum.

26 Λέγει εἷς ἐκ τῶν δούλων τοῦ ἀρχιερέως, συγγενὴς ὢν οὗ ἀπέκοψε Πέτρος τὸ † ὠτίον· Οὐκ ἐγώ σε εἶδον ἐν τῷ κήπῳ μετ' αὐτοῦ;

26 Dicit unus ex servis principis Sacerdotum, cognatus existens cujus absciderat Petrus auriculam: Non ego te vidi in horto cum illo?

27 Πάλιν οὖν ἠρνήσατο ὁ Πέτρος, καὶ εὐθέως ἀλέκτωρ ἐφώνησεν.

27 Iterum ergo negavit Petrus, & statim gallus cantavit.

75 Καὶ ἐμνήσθη ὁ Πέτρος τοῦ ῥήματος τοῦ Ἰησοῦ, εἰρηκότος αὐτῷ· Ὅτι πρὶν ἀλέκτορα φωνῆσαι, τρὶς ἀπαρνήσῃ με. Καὶ ἐξελθὼν ἔξω, ἔκλαυσε πικρῶς. 26. †.

75 Et recordatus est Petrus verbi Jesu, dicentis ei: Quod ante gallum vociferari, ter abnegabis me. Et egressus foras, flevit amarè.

19 Ὁ οὖν ἀρχιερεὺς ἠρώτησε τὸν Ἰησοῦν περὶ τῶν μαθητῶν αὐτοῦ, καὶ περὶ τῆς διδαχῆς αὐτοῦ.

19 Ergo princeps Sacerdotum interrogavit Jesum de discipulis suis, & de doctrina ejus.

20 Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς· Ἐγὼ παρρησίᾳ ἐλάλησα τῷ κόσμῳ· ἐγὼ πάντοτε ἐδίδαξα ἐν τῇ συναγωγῇ, καὶ ἐν τῷ ἱερῷ, ὅπου πάντες οἱ Ἰουδαῖοι συνέρχονται, καὶ ἐν κρυπτῷ ἐλάλησα οὐδέν.

20 Respondit ei Jesus: Ego palam loquutus sum mundo: ego semper docui in synagoga & in templo, quo undique Judæi conveniunt, & in occulto loquutus sum nihil.

57. Mais ceux qui avoient saisi Jésus, l'emmenèrent chez Caïphe le Souverain Sacrificateur, où les Scribes et les Sénateurs étoient assemblés.

15. Or, Simon Pierre, avec un autre Disciple, avoit suivi Jésus; et ce Disciple étoit connu du Souverain Sacrificateur; et il entra avec Jésus dans la cour *de la maison* du Souverain Sacrificateur.

16. Mais Pierre étoit *demeuré* dehors à la porte. Et cet autre Disciple qui étoit connu du souverain Sacrificateur, sortit, et parla à la portière, qui fit entrer Pierre.

18. Et les serviteurs et les sergens étoient là, et ayant fait du feu, parce qu'il faisoit froid, ils se chauffoient. Pierre étoit aussi avec eux, et se chauffoit.

17. Et cette servante, qui étoit la portière, dit à Pierre: N'es-tu pas aussi des Disciples de cet homme? Il dit: Je n'en suis point.

25. Et Simon Pierre étoit là, et se chauffoit; et ils lui dirent: N'es-tu pas aussi de ses Disciples? Il le nia, et dit: Je n'en suis point.

26. Et l'un des serviteurs du Souverain Sacrificateur, parent de celui à qui Pierre avoit coupé l'oreille, lui dit: Ne t'ai-je pas vu dans le jardin avec lui?

27. Pierre le nia encore une fois; et aussitôt le coq chanta.

75. Alors Pierre se souvint de la parabole de Jésus, qui lui avoit dit: Avant que le coq ait chanté, tu me renieras trois fois. Et étant sorti, il pleura amèrement.

19. Et le souverain Sacrificateur interrogea Jésus touchant ses Disciples, et touchant sa doctrine.

20. Jésus lui répondit: J'ai parlé ouvertement à tout le monde, j'ai toujours enseigné dans la Synagogue et dans le Temple où les Juifs s'assemblent de toutes parts, et je n'ai rien dit en cachette.

57 And they that had laid hold on Jesus, led *him* away to Caiaphas the high priest, where the scribes and the elders were assembled. M. 26

15 And Simon Peter followed Jesus, and *so did* another disciple. That disciple was known unto the high priest, and went in with Jesus into the palace of the high priest. J. 18.

16 But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter.

18 And the servants and officers stood there, who had made a fire of coals, (for it was cold,) and they warmed themselves: and Peter stood with them, and warmed himself.

17 Then saith the damsel, that kept the door, unto Peter, Art not thou also *one* of this man's disciples? He saith, I am not.

25 And Simon Peter stood and warmed himself: they said, therefore, unto him, Art not thou also *one* of his disciples? He denied *it*, and said, I am not.

26 One of the servants of the high priest, (being *his* kinsman whose ear Peter cut off,) saith, Did not I see thee in the garden with him?

27 Peter then denied again; and immediately the cock crew.

75 And Peter remembered the words of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly. M. 26

19 The high priest then asked Jesus of his disciples, and of his doctrine. J. 18.

20 Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing.

21 Τί με ἐπερωᾷς; ἐπερώτησον τοὺς ἀκηκοότας, τί ἐλάλησα αὐτοῖς· ἴδε, οὗτοι οἴδασιν ἃ εἶπον ἐγώ.

22 Ταῦτα δὲ αὐτοῦ εἰπόντος, εἷς τῶν ὑπηρετῶν παρεστηκὼς ἔδωκε ῥάπισμα τῷ Ἰησοῦ, εἰπών· Οὕτως ἀποκρίνῃ τῷ ἀρχιερεῖ;

23 Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς· Εἰ κακῶς ἐλάλησα, μαρτύρησον περὶ τοῦ κακοῦ· εἰ δὲ καλῶς, τί με δέρεις;

55 Οἱ δὲ ἀρχιερεῖς καὶ ὅλον τὸ συνέδριον ἐζήτουν κατὰ τοῦ Ἰησοῦ μαρτυρίαν, εἰς τὸ θανατῶσαι αὐτόν, καὶ οὐχ εὕρισκον.

56 Πολλοὶ γὰρ ἐψευδομαρτύρουν κατ' αὐτοῦ· καὶ ἴσαι αἱ μαρτυρίαι οὐκ ἦσαν.

57 Καί τινες ἀναστάντες, ἐψευδομαρτύρουν κατ' αὐτοῦ, λέγοντες·

* 58 Ὅτι ἡμεῖς ἠκούσαμεν αὐτοῦ λέγοντος· Ὅτι ἐγὼ † καταλύσω τὸν ‡ ναὸν τοῦτον τὸν ‡ χειροποίητον, καὶ διὰ τριῶν ἡμερῶν ἄλλον ἀχειροποίητον οἰκοδομήσω.

59 Καὶ οὐδὲ οὕτως ἴση ἦν ἡ μαρτυρία αὐτῶν.

60 Καὶ ἀναστὰς ὁ ἀρχιερεὺς εἰς τὸ μέσον, ἐπηρώτησε τὸν Ἰησοῦν, λέγων· Οὐκ ἀποκρίνῃ οὐδέν; τί οὗτοί σου καταμαρτυροῦσιν;

61 Ὁ δὲ ἐσιώπα, καὶ οὐδὲν ἀπεκρίνατο. Πάλιν ὁ ἀρχιερεὺς ἐπηρώτα αὐτὸν, καὶ λέγει αὐτῷ· Σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ εὐλογητοῦ;

Εἶπε δὲ αὐτοῖς· Ἐὰν ὑμῖν εἴπω, οὐ μὴ πιστεύσητε·

68 Ἐὰν δὲ καὶ ἐρωτήσω, οὐ μὴ ἀποκριθῆτέ μοι, ἢ ἀπολύσητε.

70 Εἶπον δὲ πάντες· Σὺ οὖν εἶ ὁ υἱὸς τοῦ Θεοῦ; Ὁ δὲ πρὸς αὐτοὺς ἔφη· Ὑμεῖς λέγετε, ὅτι ἐγώ εἰμι.

63 Ὁ δὲ ἀρχιερεὺς, διαῤῥήξας τοὺς χιτῶνας αὐτοῦ, λέγει· Τί ἔτι χρείαν ἔχομεν μαρτύρων;

64 Ἠκούσατε τῆς βλασφημίας· τί ὑμῖν φαίνεται; Οἱ δὲ

21 Quid me interrogas? Interroga audientes, quid loquutus sim ipsis: ecce hi sciunt quæ dixerim ego.

22 Hæc autem eo dicente, unus ministrorum assistens dedit alapam Jesu, dicens: Sic respondes principi Sacerdotum?

23 Respondit ei Jesus: Si male loquutus sum, testare de malo: si autem bene, quid me cædis?

55 At summi Sacerdotes, & omnis consessus quærebant adversus Jesum testimonium, ad morte afficiendum eum, & non inveniebant.

56 Multi enim testimonium falsum dicebant adversus eum, & paria testimonia non erant.

57 Et quidam surgentes falsum testimonium ferebant adversus eum, dicentes:

58 Quoniam nos audivimus eum dicentem: Quod ego dissolvam templum hoc manufactum, & per tres dies aliud non manufactum ædificabo.

59 Et nec sic par erat testimonium illorum.

60 Et exurgens summus Sacerdos in medium, interrogavit Jesum, dicens: Non respondes quicquam quid hi te adversum testantur?

61 Ille autem tacebat, & nihil respondit. Rursum summus Sacerdos interrogabat eum, & dicit ei: Tu es Christus filius benedicti?

Ait autem illis: Si vobis dixero non credetis.

68 Si autem & interrogavero, non respondebitis mihi, aut dimittetis.

70 Dixerunt autem omnes: Tu ergo es filius Dei? is autem ad eos ait: Vos dicitis, quia ego sum.

63 At summus Sacerdos disrumpens vestimenta, ait: Quid adhuc usum habemus testium?

64 Audistis blasphemiam, quid vobis videtur? Illi autem

21. Pourquoi [illegible]nterroges-tu ? Interroge ceux qui ont entendu ce que je leur ai dit ; Ces gens-là savent ce que j'ai dit.

22. Lorsqu'il eut dit cela, un des sergens qui étoit présent donna un soufflet à Jésus, en lui disant : Est-ce ainsi que tu réponds au Souverain Sacrificateur ?

23. Jésus lui répondit : Si j'ai mal parlé, fais voir ce que j'ai dit de mal ; et si j'ai bien parlé, pourquoi me frappes-tu ?

21 Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said. J. 18.

22 And, when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so?

23 Jesus answered him, If I have spoken evil, bear witness of the evil; but if well, why smitest thou me?

53 And they led Jesus away to the high priest; and with him were assembled all the chief priests, and the elders, and the scribes. Mk. 14.

55. Or les principaux Sacrificateurs et tout le Conseil cherchoient *quelque* témoignage contre Jésus pour le faire mourir ; et ils n'en trouvoient point.

56. Car plusieurs rendoient de faux témoignages contre lui ; mais leurs dépositions ne s'accordoient pas.

57. Alors quelques-uns se levèrent, qui portèrent un faux témoignage contre lui, disant :

58. Nous lui avons ouï dire : Je détruirai ce Temple, qui a été bâti par la main des hommes, et, dans trois jours, j'en rebâtirai un autre qui ne sera point fait de main d'*homme*.

59. Mais leur déposition ne s'accordoit pas non plus.

60. Alors le Souverain Sacrificateur se levant au milieu du *Conseil*, interrogea Jésus, et lui dit : Ne réponds-tu rien ? Qu'est-ce que ces gens déposent contre toi ?

61. Mais *Jésus* se tut et ne répondit rien. Le Souverain Sacrificateur l'interrogea encore, et lui dit : Es-tu le Christ, le Fils du *Dieu* béni ?

55 And the chief priests, and all the council, sought for witness against Jesus to put him to death; and found none:

56 For many bare false witness against him, but their witness agreed not together.

57 And there arose certain, and bare false witness against him, saying,

58 We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands.

59 But neither so did their witness agree together.

60 And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what *is it which* these witness against thee.

61 But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed?

Et il leur *répondit* : Si je vous le dis, vous ne le croirez point :

68. Et si je *vous* interroge aussi, vous ne me répondrez point, ni ne me laisserez point aller.

67 And he said unto them, If I tell you, ye will not believe: L. 22.

68 And if I also ask *you*, ye will not answer me, nor let *me* go.

70. Alors ils dirent tous : Es-tu donc le Fils de Dieu ? Et il leur dit : Vous le dites vous-mêmes : Je le suis.

70 Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am.

63. Alors le Souverain Sacrificateur déchira ses vêtemens, et dit :

Qu'avons-nous plus à faire de témoins ?

64. Vous avez entendu le blasphème ; que vous en semble ?

63 Then the high priest rent his clothes, and saith, What need we any further witnesses? Mk. 14.

64 Ye have heard the blasphemy: what think ye? And they

πανίες κατέκριναν αὐτὸν εἶναι ἔνοχον θανάτου.

* 65 Καὶ ἤρξαντό τινες † ἐμπτύειν αὐτῷ, καὶ περικαλύπτειν τὸ πρόσωπον αὐτοῦ, καὶ † κολαφίζειν αὐτὸν, καὶ λέγειν αὐτῷ· Προφήτευσον· καὶ οἱ ὑπηρέται † ῥαπίσμασιν αὐτὸν ἔβαλλον.

omnes condemnaverunt eum obnoxium esse mortis.

65 Et cœperunt quidam conspuere eum, & velare faciem ejus, & colaphizare eum, & dicere ei: Prophetiza, & ministri alapis eum impetebant.

* 28 Ἄγουσιν οὖν τὸν Ἰησοῦν ἀπὸ τοῦ Καϊάφα εἰς τὸ πραιτώριον· ἦν δὲ † πρωΐ· καὶ αὐτοὶ οὐκ εἰσῆλθον εἰς τὸ † πραιτώριον, ἵνα μὴ † μιανθῶσιν, ἀλλ' ἵνα φάγωσι τὸ πάσχα.

28 Adducunt ergo Jesum à Cajapha in prætorium; erat autem mane; & ipsi non introierunt in prætorium, ut non contaminarentur, sed ut manducarent Pascha.

* 29 Ἐξῆλθεν οὖν ὁ Πιλάτος πρὸς αὐτοὺς, καὶ εἶπε· † Τίνα † κατηγορίαν φέρετε κατὰ τοῦ ἀνθρώπου τούτου;

29 Exivit ergo Pilatus ad eos, & dixit: Quam accusationem affertis adversus hominem hunc?

30 Ἀπεκρίθησαν καὶ εἶπον αὐτῷ· Εἰ μὴ ἦν οὗτος κακοποιὸς, οὐκ ἂν σοι παρεδώκαμεν αὐτόν.

30 Respondérunt & dixerunt ei: Si non esset hic malefactor, non utique tibi tradidissemus eum.

31 Εἶπεν οὖν αὐτοῖς ὁ Πιλάτος· Λάβετε αὐτὸν ὑμεῖς καὶ κατὰ τὸν νόμον ὑμῶν κρίνατε αὐτόν. Εἶπον οὖν αὐτῷ οἱ Ἰουδαῖοι· Ἡμῖν οὐκ ἔξεστιν ἀποκτεῖναι οὐδένα.

31 Dixit ergo eis Pilatus: Accipite eum vos, & secundum legem vestram judicate eum. Dixerunt ergo ei Judæi: Nobis non licet interficere quemquam.

33 Εἰσῆλθεν οὖν εἰς τὸ πραιτώριον πάλιν ὁ Πιλάτος, καὶ ἐφώνησε τὸν Ἰησοῦν καὶ εἶπεν αὐτῷ· Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων;

33 Introivit ergo in prætorium iterum Pilatus, & vocavit Jesum, & dixit ei: Tu es rex Judæorum?

34 Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς· Ἀφ' ἑαυτοῦ σὺ τοῦτο λέγεις, ἢ ἄλλοι σοι εἶπον περὶ ἐμοῦ;

34 Respondit ei Jesus: A temetipso tu hoc dicis, an alii tibi dixerunt de me?

35 Ἀπεκρίθη ὁ Πιλάτος· Μήτι ἐγὼ Ἰουδαῖός εἰμι; τὸ ἔθνος τὸ σὸν καὶ οἱ ἀρχιερεῖς παρέδωκάν σε ἐμοί· τί ἐποίησας;

35 Respondit Pilatus: Numquid ego Judæus sum? Gens tua & principes Sacerdotum tradiderunt te mihi: quid fecisti?

36 Ἀπεκρίθη ὁ Ἰησοῦς· Ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐκ τοῦ κόσμου τούτου· εἰ ἐκ τοῦ κόσμου τούτου ἦν ἡ βασιλεία ἡ ἐμὴ, οἱ ὑπηρέται ἂν οἱ ἐμοὶ ἠγωνίζοντο, ἵνα μὴ παραδοθῶ τοῖς Ἰουδαίοις· νῦν δὲ ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐντεῦθεν.

36 Respondit Jesus: Regnum meum non est de mundo hoc: si ex mundo hoc esset regnum meum, ministri utique mei decertarent, ut non traderer Judæis: nunc autem regnum meum non est hinc.

* 37 Εἶπεν οὖν αὐτῷ ὁ Πιλάτος· † Οὐκοῦν βασιλεὺς εἶ σύ; Ἀπεκρίθη ὁ Ἰησοῦς· Σὺ λέγεις ὅτι βασιλεύς εἰμι· ἐγὼ εἰς τοῦτο γεγέννημαι, καὶ εἰς τοῦτο ἐλήλυθα εἰς τὸν κόσμον, ἵνα μαρτυρήσω τῇ ἀληθείᾳ. Πᾶς ὁ ὢν ἐκ τῆς ἀληθείας, ἀκούει μου τῆς φωνῆς.

37 Dixit itaque ei Pilatus: Num ergo rex es tu? Respondit Jesus: Tu dicis, quia rex sum ego: Ego in hoc natus sum, & ad hoc veni in mundum, ut tester veritati: omnis existens ex veritate, audit meam vocem.

38 Λέγει αὐτῷ ὁ Πιλάτος· Τί ἐστιν ἀλήθεια; Καὶ τοῦτο εἰπὼν, πάλιν ἐξῆλθε πρὸς τοὺς Ἰουδαίους, καὶ λέγει αὐτοῖς· Ἐγὼ οὐδεμίαν αἰτίαν εὑρίσκω ἐν αὐτῷ.

38 Dicit ei Pilatus: Quid est veritas? Et hoc dicens, iterum exivit ad Judæos, & dicit eis: Ego nullam causam invenio in eo

Alors tous le condamnèrent comme étant digne de mort.

65. Et quelques-uns se mirent à cracher contre lui, à lui couvrir le visage, et à lui donner des coups de poing, et ils lui disoient: Devine, *qui t'a frappé*. Et les Sergens lui donnoient des coups de leurs bâtons.

28. Ils menèrent ensuite Jésus, de Caïphe au Prétoire; c'étoit le matin; et ils n'entrèrent point dans le Prétoire, de peur de se souiller, et afin de pouvoir manger la Pâque.

29. Pilate donc sortit vers eux, et leur dit: Quelle accusation portez-vous contre cet homme?

30. Ils lui répondirent: Si cet homme n'étoit pas un malfaiteur, nous ne te l'aurions pas livré.

31. Sur quoi Pilate leur dit: Prenez-le vous-mêmes, et le jugez selon votre Loi. Les Juifs lui dirent: Nous n'avons pas le pouvoir de faire mourir personne.

33. Pilate rentra dans le Prétoire et ayant fait venir Jésus, il lui dit: Es-tu le Roi des Juifs?

34. Jésus lui répondit: Dis-tu ceci de ton propre mouvement, ou si d'autres te l'ont dit de moi?

35. Pilate répondit: Suis-je Juif? Ta nation et les principaux Sacrificateurs t'ont livré à moi; qu'as-tu fait?

36. Jésus répondit: Mon règne n'est pas de ce monde; si mon règne étoit de ce monde, mes gens combattroient, afin que je ne fusse pas livré aux Juifs; mais maintenant mon règne n'est point d'ici bas.

37. Alors Pilate lui dit: tu es donc Roi? Jésus répondit: Tu le dis; je suis Roi, je suis né pour cela, et je suis venu dans le monde, pour rendre témoignage à la vérité. Quiconque est pour la vérité écoute ma voix.

38. Pilate lui dit: Qu'est-ce que cette vérité? Et quand il eut dit cela, il sortit encore pour aller vers les Juifs, et leur dit: Je ne trouve aucun crime en lui.

all condemned him to be guilty of death.

65 And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophesy: and the servants did strike him with the palms of their hands, and it was early; and they themselves went not into the judgment-hall, lest they should be defiled; but that they might eat the passover.

29 Pilate then went out unto them, and said, What accusation bring ye against this man?

30 They answered, and said unto him, If he were not a malefactor, we would not have delivered him up unto thee.

31 Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews, therefore, said unto him, It is not lawful for us to put any man to death:

33 Then Pilate entered into the judgment-hall again, and called Jesus, and said unto him, Art thou the King of the Jews?

34 Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me?

35 Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me. What hast thou done?

36 Jesus answered, My kingdom is not of this world. If my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

37 Pilate, therefore, said unto him, Art thou a King then? Jesus answered, thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.

38 Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault *at all*.

Mc. 14.

J. 18.28

28 Then led they Jesus from Caiaphas unto the hall of judgment,

* 5 Οἱ δὲ † ἐπίσχυον, λέγοντες· Ὅτι † ἀνασείει τὸν λαὸν, διδάσκων καθ' ὅλης τῆς Ἰουδαίας, ἀρξάμενος ἀπὸ τῆς Γαλιλαίας ἕως ὧδε.

13 Τότε λεγεῖ αὐτῷ ὁ Πιλάτος· Οὐκ ἀκούεις πόσα σου καταμαρτυροῦσι;

6 Πιλάτος δὲ ἀκούσας Γαλιλαίαν, ἐπηρώτησεν, εἰ ὁ ἄνθρωπος Γαλιλαῖός ἐστι.

7 Καὶ ἐπιγνοὺς ὅτι ἐκ τῆς ἐξουσίας Ἡρῴδου ἐστὶν, ἀνέπεμψεν αὐτὸν πρὸς Ἡρῴδην, ὄντα καὶ αὐτὸν ἐν Ἱεροσολύμοις ἐν ταύταις ταῖς ἡμέραις.

8 Ὁ δὲ Ἡρῴδης, ἰδὼν τὸν Ἰησοῦν, ἐχάρη λίαν· ἦν γὰρ θέλων ἐξ ἱκανοῦ ἰδεῖν αὐτὸν, διὰ τὸ ἀκούειν πολλὰ περὶ αὐτοῦ· καὶ ἤλπιζέ τι σημεῖον ἰδεῖν ὑπ' αὐτοῦ γινόμενον.

9 Ἐπηρώτα δὲ αὐτὸν ἐν λόγοις ἱκανοῖς· αὐτὸς δὲ οὐδὲν ἀπεκρίνατο αὐτῷ.

10 Εἰστήκεισαν δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς εὐτόνως κατηγοροῦντες αὐτοῦ.

11 Ἐξουθενήσας δὲ αὐτὸν ὁ Ἡρῴδης σὺν τοῖς στρατεύμασιν αὐτοῦ, καὶ ἐμπαίξας, περιβαλὼν αὐτὸν ἐσθῆτα λαμπρὰν, ἀνέπεμψεν αὐτὸν τῷ Πιλάτῳ.

12 Ἐγένοντο δὲ φίλοι ὅ, τε Πιλάτος καὶ ὁ Ἡρῴδης ἐν αὐτῇ τῇ ἡμέρᾳ μετ' ἀλλήλων· προϋπῆρχον γὰρ ἐν ἔχθρᾳ ὄντες πρὸς ἑαυτούς.

13 Πιλάτος δὲ, συγκαλεσάμενος τοὺς ἀρχιερεῖς, καὶ τοὺς ἄρχοντας, καὶ τὸν λαὸν,

14 Εἶπε πρὸς αὐτούς. Προσηνέγκατέ μοι τὸν ἄνθρωπον τοῦτον, ὡς ἀποστρέφοντα τὸν λαόν· καὶ ἰδοὺ, ἐγὼ ἐνώπιον ὑμῶν ἀνακρίνας, οὐδὲν εὗρον ἐν τῷ ἀνθρώπῳ τούτῳ αἴτιον, ὧν κατηγορεῖτε κατ' αὐτοῦ.

15 Ἀλλ' οὐδὲ Ἡρῴδης· ἀνέπεμψα γὰρ ὑμᾶς πρὸς αὐτὸν, καὶ ἰδοὺ, οὐδὲν ἄξιον θανάτου ἐστὶ πεπραγμένον αὐτῷ.

16 Παιδεύσας οὖν αὐτὸν ἀπολύσω.

5 Illi autem invalescebant, dicentes: Quia commovet populum, docens per universam Judæam, incipiens à Galilæa usque huc.

13 Tunc dicit illi Pilatus: Non audis quanta te contra testantur?

6 Pilatus autem audiens Galilæam, interrogavit si homo Galilæus esset.

7 Et cognoscens quod de potestate Herodis esset, remisit eum ad Herodem, existentem & ipsum in Hierosolymis, in illis diebus.

8 At Herodes videns Jesum gavisus est valde: erat enim volens ex multo videre eum, propterea quod audiret multa de eo: & sperabat aliquod signum videre ab eo factum.

9 Interrogabat autem eum in sermonibus multis: ipse autem nihil respondebat illi.

10 Stabant autem principes Sacerdotum & Scribæ constanter accusantes eum.

11 Nihil faciens autem illum Herodes cum exercitibus suis, & illudens, amiciens eum veste splendida, remisit eum Pilato.

12 Facti sunt autem amici hique Pilatus & Herodes hac ipsa die cum invicem: præexistiterant enim in inimicitia existentes ad seipsos.

13 Pilatus autem convocans principes sacerdotum, & magistratus & populum.

14 Dixit ad illos: Obtulistis mihi hominem hunc, quasi avertentem populum, & ecce ego coram vobis interrogans, nullam inveni in homine isto causam, quorum accusatis adversus eum.

15 Sed neque Herodes: remisi enim vos ad illum, & ecce nihil dignum morte est factum ei.

16 Castigans ergo illum dimittam.

5. Mais ils insistoient encore plus fortement, en disant : Il soulève le peuple, enseignant par toute la Judée, ayant commencé depuis la Galilée jusqu'ici.

13. Alors Pilate lui dit : N'entends-tu pas combien de choses ils déposent contre toi ?

6. Quand Pilate entendit parler de la Galilée, il demanda si Jésus étoit Galiléen.

7. Ayant appris qu'il étoit de la juridiction d'Hérode, il le renvoya à Hérode, qui étoit aussi alors à Jérusalem.

8. Quand Hérode vit Jésus, il en eut une grande joie ; car il y avoit long-tems qu'il souhaitoit de le voir, parce qu'il avoit ouï-dire beaucoup de choses de lui ; et il espéroit qu'il lui verroit faire quelque miracle.

9. Il lui fit donc plusieurs questions, mais Jésus-Christ ne lui répondit rien,

10. Et les principaux Sacrificateurs et les Scribes étoient-là, qui l'accusoient avec la plus grande véhémence.

11. Mais Hérode, avec les gens de la garde, le traita avec mépris ; et pour se moquer de lui, il le fit vêtir d'un habit éclatant, et le renvoya à Pilate.

12. En ce même jour, Pilate et Hérode devinrent amis, car auparavant ils étoient ennemis.

13. Alors Pilate ayant assemblé les principaux Sacrificateurs, et les Magistrats, et le peuple, leur dit :

14. Vous m'avez présenté cet homme comme soulevant le peuple ; et cependant l'ayant interrogé en votre présence, je ne l'ai trouvé coupable d'aucun des crimes dont vous l'accusez ;

15. Ni Hérode non plus ; car je vous ai renvoyés à lui, *et* on ne lui a rien fait *qui marque qu'il soit* digne de mort.

16. Ainsi, après l'avoir fait châtier, je le relâcherai.

5 And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place. L.23

13 Then said Pilate unto him, Hearest thou not how many things they witness against thee? M.27

6 When Pilate heard of Galilee, he asked whether the man were a Galilean. L.23

7 And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time.

8 And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long *season*, because he had heard many things of him; and he hoped to have seen some miracle done by him.

9 Then he questioned with him in many words; but he answered him nothing.

10 And the chief priests and scribes stood, and vehemently accused him.

11 And Herod, with his men of war, set him at nought, and mocked *him*, and arrayed him in a gorgeous robe, and sent him again to Pilate.

12 And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves.

13 And Pilate, when he had called together the chief priests, and the rulers, and the people,

14 Said unto them, Ye have brought this man unto me, as one* that perverteth the people: and, behold, I, having examined *him* before you, have found no fault in this man, touching those things whereof ye accuse him:

15 No, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto him:

16 I will, therefore, chastise him, and release *him*.

* under the Roman law de seditiosis in crucem tollendis? Digest de poenis L.48, tit.19.6.28.3. capite plectendi cum saepius seditiosé et turbulenté se gesserint, et aliquotiens adprehensi clementius in eâdem temeritate propositi perseveraverint?

15 Κατὰ δὲ ἑορτὴν εἰώθει ὁ ἡγεμὼν ἀπολύειν ἕνα τῷ ὄχλῳ δέσμιον, ὃν ἤθελον.

16 Εἶχον δὲ τότε δέσμιον ἐπίσημον λεγόμενον Βαραββᾶν.

17 Συνηγμένων οὖν αὐτῶν, εἶπεν αὐτοῖς ὁ Πιλᾶτος· Τίνα θέλετε ἀπολύσω ὑμῖν; Βαραββᾶν, ἢ Ἰησοῦν τὸν λεγόμενον Χριστόν;

18 Ἤδει γὰρ ὅτι διὰ φθόνον παρέδωκαν αὐτόν.

19 Καθημένου δὲ αὐτοῦ ἐπὶ τοῦ βήματος, ἀπέστειλε πρὸς αὐτὸν ἡ γυνὴ αὐτοῦ, λέγουσα· Μηδὲν σοὶ καὶ τῷ δικαίῳ ἐκείνῳ· πολλὰ γὰρ ἔπαθον σήμερον κατ' ὄναρ δι' αὐτόν.

20 Οἱ δὲ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι ἔπεισαν τοὺς ὄχλους, ἵνα αἰτήσωνται τὸν Βαραββᾶν, τὸν δὲ Ἰησοῦν ἀπολέσωσιν.

21 Ἀποκριθεὶς δὲ ὁ ἡγεμὼν, εἶπεν αὐτοῖς· Τίνα θέλετε ἀπὸ τῶν δύο ἀπολύσω ὑμῖν; Οἱ δὲ εἶπον, Βαραββᾶν.

22 Λέγει αὐτοῖς ὁ Πιλᾶτος· Τί οὖν ποιήσω Ἰησοῦν, τὸν λεγόμενον Χριστόν; Λέγουσιν αὐτῷ πάντες· Σταυρωθήτω.

23 Ὁ δὲ ἡγεμὼν ἔφη· Τί γὰρ κακὸν ἐποίησεν; Οἱ δὲ περισσῶς ἔκραζον, λέγοντες· Σταυρωθήτω.

24 Ἰδὼν δὲ ὁ Πιλᾶτος ὅτι οὐδὲν ὠφελεῖ, ἀλλὰ μᾶλλον θόρυβος γίνεται, λαβὼν ὕδωρ ἀπενίψατο τὰς χεῖρας ἀπέναντι τοῦ ὄχλου, λέγων· Ἀθῷός εἰμι ἀπὸ τοῦ αἵματος τοῦ δικαίου τούτου· ὑμεῖς ὄψεσθε.

25 Καὶ ἀποκριθεὶς πᾶς ὁ λαὸς εἶπε· Τὸ αἷμα αὐτοῦ ἐφ' ἡμᾶς καὶ ἐπὶ τὰ τέκνα ἡμῶν.

26 Τότε ἀπέλυσεν αὐτοῖς τὸν Βαραββᾶν· τὸν δὲ Ἰησοῦν φραγελλώσας παρέδωκεν ἵνα σταυρωθῇ.

27 Τότε οἱ στρατιῶται τοῦ ἡγεμόνος, παραλαβόντες τὸν Ἰησοῦν εἰς τὸ πραιτώριον, συνήγαγον ἐπ' αὐτὸν ὅλην τὴν σπεῖραν.

* 28 Καὶ ‡ ἐκδύσαντες ‡ περιέθηκαν αὐτῷ χλαμύδα κοκκίνην.

29 Καὶ ‡ πλέξαντες στέφανον ἐξ ἀκανθῶν, ἐπέθηκαν ἐπὶ τὴν κεφαλὴν αὐτοῦ, καὶ κάλαμον ἐπὶ τὴν δεξιὰν αὐτοῦ· καὶ ‡ γονυπετήσαντες ἔμπροσθεν αὐτοῦ, ‡ ἐνέπαιζον αὐτῷ, λέγοντες· Χαῖρε ὁ βασιλεὺς τῶν Ἰουδαίων.

30 Καὶ ἐμπτύσαντες εἰς αὐτὸν, ἔλαβον τὸν κάλαμον, καὶ ἔτυπτον εἰς τὴν κεφαλὴν αὐτοῦ.

* 31 Καὶ ὅτε ἐνέπαιξαν αὐτῷ, ‡ ἐξέδυσαν αὐτὸν τὴν ‡ χλαμύδα, καὶ ἐνέδυσαν αὐτὸν τὰ ἱμάτια αὐτοῦ· καὶ ἀπήγαγον αὐτὸν εἰς τὸ σταυρῶσαι.

15 Per autem festum consueverat præses absolvere unum vinctum turbæ, quem voluissent.

16 Habebant autem tunc vinctum insignem, dictum Barabbam.

17 Coactis ergo illis, dixit illis Pilatus: Quem vultis absolvam vobis? Barabbam, an Jesum dictum Christum?

18 Sciebat enim quod per invidiam tradidissent eum.

19 Sedente autem illo super tribunali, misit ad eum uxor ejus, dicens: Nihil tibi & justo illi: multa enim passa sum hodie per somnium propter eum.

20 At principes Sacerdotum & seniores persuaserunt turbis, ut peterent Barabbam, at Jesum perderent.

21 Respondens autem præses, ait illis: Quem vultis de duobus absolvam vobis? Illi verò dixerunt: Barabbam.

22 Dicit ergo illis Pilatus: Quid igitur faciam Jesum dictum Christum? dicunt ei omnes: Crucifigatur.

23 At præses ait: Quid enim mali fecit? Illi autem magis clamabant, dicentes: Crucifigatur.

24 Videns autem Pilatus quia nihil proficit, sed magis tumultus fit, accepta aqua lavit manus coram populo, dicens: Innocens ego sum a sanguine justi hujus: vos videritis.

25 Et respondens universus populus dixit: Sanguis ejus super nos & super filios nostros.

26 Tunc absolvit illis Barabbam: At Jesum flagellans, tradidit ut crucifigeretur.

27 Tunc milites præsidis assumentes Jesum in prætorium, coëgerunt ad eum universam cohortem.

28 Et exuentes eum, circumdederunt ei chlamydem coccineam.

29 Et plectentes coronam de spinis, imposuerunt super caput ejus, & arundinem in dextera ejus: & genu flectentes ante eum, illudebant ei, dicentes: Gaude rex Judæorum.

30 Et insputentes in eum, acceperunt arundinem; & percutiebant in caput ejus.

31 Et postquam illuserunt ei, exuerunt eum chlamydem, & induerunt eum vestimentis ejus: & abduxerunt eum ad crucifigendum.

15. Or le Gouverneur avoit accoutumé, à chaque fête *de Pâques*, de relâcher au peuple celui des prisonniers qu'ils vouloient.

16. Et il y avoit alors un prisonnier insigne, nommé Barabbas.

17. Comme ils étoient donc assemblés, Pilate leur dit : Lequel voulez-vous que je vous relâche; Barabbas, ou Jésus qu'on appelle Christ?

18. Car il savoit bien que c'étoit par envie qu'ils l'avoient livré.

19. Et pendant qu'il étoit assis sur le tribunal, sa femme lui envoya dire : N'aie rien à faire avec cet homme de bien; car j'ai beaucoup souffert aujourd'hui en songe à son sujet.

20. Alors les principaux Sacrificateurs et les Sénateurs persuadèrent au peuple de demander Barabbas, et de faire périr Jésus.

21. Et le Gouverneur prenant la parole, leur dit : Lequel des deux voulez-vous que je vous relâche? Et ils dirent : Barabbas.

22. Pilate leur dit : Que ferai-je donc de Jésus qu'on appelle Christ? Tous lui dirent : Qu'il soit crucifié.

23. Et le Gouverneur *leur* dit : Mais quel mal a-t-il fait? Alors ils crièrent encore plus fort : Qu'il soit crucifié.

26. Alors il leur relâcha Barabbas, et après avoir fait fouetter Jésus, il le leur livra pour être crucifié.

27. Et les soldats du Gouverneur amenèrent Jésus au Prétoire, et ils assemblèrent autour de lui toute la compagnie *des soldats*.

29. Puis ayant fait une couronne d'épines, ils la lui mirent sur la tête, et lui mirent un roseau à la *main* droite, et s'agenouillant devant lui, ils se moquoient de lui, en lui disant : Je te salue, Roi des Juifs.

30. Et crachant contre lui, ils prenoient le roseau, et ils lui en donnoient des coups sur la tête.

31. Après s'être ainsi moqués de lui, ils lui ôtèrent le manteau, et lui remirent ses habits, et ils l'emmenèrent pour le crucifier.

15 Now at *that* feast the governor was wont to release unto the people a prisoner, whom they would.

16 And they had then a notable prisoner, called Barabbas.

17 Therefore, when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus, which is called Christ?

18 For he knew that for envy they had delivered him.

19 When he was set down on the judgment-seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him.

20 But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus.

21 The governor answered, and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas.

22 Pilate saith unto them, What shall I do then with Jesus, which is called Christ? *They* all say unto him, Let him be crucified.

23 And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified.

26 Then released he Barabbas, unto them; and when he had scourged Jesus, he delivered *him* to be crucified.

27 Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band *of soldiers*.

29 And when they had platted a crown of thorns, they put *it* upon his head, and a reed in his right hand; and they bowed the knee before him, and mocked him, saying, Hail, king of the Jews!

30 And they spit upon him, and took the reed, and smote him on the head.

31 And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify *him*.

3 Τότε ἰδὼν Ἰούδας ὁ παραδιδοὺς αὐτὸν, ὅτι κατεκρίθη, μεταμεληθεὶς, ἀπέστρεψε τὰ τριάκοντα ἀργύρια τοῖς ἀρχιερεῦσι καὶ τοῖς πρεσβυτέροις,

4 Λέγων· Ἥμαρτον, παραδοὺς αἷμα ἀθῷον. Οἱ δὲ εἶπον· Τί πρὸς ἡμᾶς; σὺ ὄψει.

* 5 Καὶ ῥίψας τὰ ἀργύρια ἐν τῷ ναῷ, ‡ ἀνεχώρησε· καὶ ἀπελθὼν, † ἀπήγξατο.

6 Οἱ δὲ ἀρχιερεῖς λαβόντες τὰ ἀργύρια, εἶπον· Οὐκ ἔξεστι βαλεῖν αὐτὰ εἰς τὸν κορβανᾶν· ἐπεὶ τιμὴ αἵματός ἐστι.

* 7 Συμβούλιον δὲ λαβόντες, ‡ ἠγόρασαν ἐξ αὐτῶν τὸν ἀγρὸν τοῦ † κεραμέως, εἰς † ταφὴν τοῖς ‡ ξένοις.

8 Διὸ ἐκλήθη ὁ ἀγρὸς ἐκεῖνος, ἀγρὸς αἵματος, ἕως τῆς σήμερον.

26 Καὶ ὡς ἀπήγαγον αὐτὸν, ἐπιλαβόμενοι Σίμωνός τινος Κυρηναίου τοῦ ἐρχομένου ἀπ' ἀγροῦ, ἐπέθηκαν αὐτῷ τὸν σταυρὸν, φέρειν ὄπισθεν τοῦ Ἰησοῦ.

27 Ἠκολούθει δὲ αὐτῷ πολὺ πλῆθος τοῦ λαοῦ καὶ γυναικῶν· αἱ καὶ ἐκόπτοντο καὶ ἐθρήνουν αὐτόν.

28 Στραφεὶς δὲ πρὸς αὐτὰς ὁ Ἰησοῦς, εἶπε· Θυγατέρες Ἰερουσαλὴμ, μὴ κλαίετέ μ', πλὴν ἐφ' ἑαυτὰς κλαίετε, καὶ ἐπὶ τὰ τέκνα ὑμῶν.

29 Ὅτι ἰδοὺ, ἔρχονται ἡμέραι ἐν αἷς ἐροῦσι· Μακάριαι αἱ στεῖραι, καὶ κοιλίαι αἳ οὐκ ἐγέννησαν, καὶ μαστοὶ οἳ οὐκ ἔθρεψαν.

30 Τότε ἄρξονται λέγειν τοῖς ὄρεσι· Πέσετε ἐφ' ἡμᾶς· καὶ τοῖς βουνοῖς· Καλύψατε ἡμᾶς.

* 31 Ὅτι εἰ ἐν τῷ † ὑγρῷ ξύλῳ ταῦτα ποιοῦσιν, ἐν τῷ ξηρῷ τί γένηται;

32 Ἤγοντο δὲ καὶ ἕτεροι δύο κακοῦργοι σὺν αὐτῷ ἀναιρεθῆναι.

3 Then seeing Judas who betrayed him, that he was condemned, repenting himself, brought back the thirty pieces of silver to the chief priests and ancients,

4 Saying: I have sinned, in betraying innocent blood. But they said: What is that to us? look thou to it.

* 5 And casting down the pieces of silver in the temple, he departed, ‡ and went his way, and † hanged himself with a halter.

6 But the chief priests taking the pieces of silver, said: It is not lawful for us to put them into the corbona, because it is the price of blood.

* 7 And ‡ after they had taken counsel, they bought with them the potter's † field, ‡ to be a burying place for strangers.

8 Wherefore that field was called the field of blood, even to this day.

26 And as they led him away, they laid hold on one Simon a Cyrenian coming out of the country, and upon him they laid the cross to carry after Jesus.

27 And there followed him a great multitude of people, and of women, who bewailed and lamented him.

28 But Jesus turning to them, said: Daughters of Jerusalem, weep not over me, but weep for yourselves, and for your children.

29 For behold the days shall come, wherein they will say: Blessed are the barren, and the wombs that have not born, and the paps that have not given suck.

30 Then they shall begin to say to the mountains: Fall upon us; and to the hills: Cover us.

* 31 For if in the green † wood they do these things, what shall be done in the dry?

32 And there were also two other malefactors led with him to be put to death.

3 Then seeing Judas who betrayed him, that he was condemned, repenting himself, brought back the thirty pieces of silver to the chief priests and ancients,

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26 And as they led him away, they laid hold on one Simon a Cyrenian coming out of the country, and upon him they laid the cross to carry after Jesus.

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30 Then they shall begin to say to the mountains: Fall upon us; and to the hills: Cover us.

* 31 For if in the green † wood they do these things, what shall be done in the dry?

32 And there were also two other malefactors led with him to be put to death.

3 Tunc videns Judas qui tradens [fuit] eum, quod damnatus esset, pœnitens, retulit triginta argenteos principibus Sacerdotum, & senioribus,

4 Dicens, Peccavi, tradens sanguinem innoxium. Illi verò dixerunt, Quid ad nos? tu videris.

5 Et projiciens argenteos in templo, recessit: & abiens se strangulavit.

6 At principes Sacerdotum accipientes argenteos, dixerunt: Non licet injicere eos in corbanam: quia pretium sanguinis est.

7 Consilium autem sumentes mercati sunt ex illis agrum figuli in sepulturam peregrinis.

8 Quapropter vocatus est ager ille, Ager sanguinis, usque hodie.

26 Et quum abducerent eum, apprehendentes Simonem quendam Cyrenæum venientem ab agro, imposuerunt illi crucem, ut ferret post Jesum.

27 Sequebatur autem illum multa turba populi, & mulierum, quæ & plangebant, & lamentabantur eum.

28 Conversus autem ad illas Jesus, dixit: Filiæ Hierusalem, nè flete super me, sed super vos ipsas flete, & super filios vestros.

29 Quoniam ecce venient dies, in quibus dicent: Beatæ steriles, & ventres qui non genuerunt, & ubera quæ non lactaverunt.

30 Tunc incipient dicere montibus: Cadite super nos: & collibus: Operite nos.

31 Quia si in viridi ligno hæc faciunt, in arido quid fiet?

32 Ducebantur autem & alii duo malefici ut cum eo tollerentur.

3 Then Judas which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, M. 27.

4 Saying, I have sinned, in that I have betrayed the innocent blood. And they said, What *is* that to us? see thou *to that*.

5 And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.

6 And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood.

7 And they took counsel, and bought with them the potter's field, to bury strangers in.

8 Wherefore that field was called, The field of blood, unto this day.

26 And, as they led him away, they laid hold upon one Simon, a L. 23.

Cyrenian, coming out of the country, and on him they laid the cross, that he might bear *it* after Jesus.

27 And there followed him a great company of people, and of women, which also bewailed and lamented him.

28 But Jesus, turning unto them, said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.

29 For, behold, the days are coming, in the which they shall say, Blessed *are* the barren, and the wombs that never bare, and the paps which never gave suck.

30 Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us.

31 For if they do these things in a green tree, what shall be done in the dry?

32 And there were also two others, malefactors, led with him to be put to death.

5. Alors Judas, qui l'avoit trahi, voyant qu'il étoit condamné, se repentit, et reporta les trente pièces d'argent aux principaux Sacrificateurs et aux Sénateurs;

4. Disant: J'ai péché en trahissant le sang innocent. Mais ils dirent: Que nous importe? tu y pourvoiras.

5. Alors après avoir jeté les pièces d'argent dans le temple, il se retira, et s'en alla, et s'étrangla.

6. Et les principaux Sacrificateurs ayant pris les pièces d'argent, dirent: Il n'est pas permis de les mettre dans le trésor *sacré*; car c'est le prix du sang.

7. Et ayant délibéré, ils en achetèrent le champ d'un potier, pour la sépulture des étrangers.

8. C'est pourquoi ce champ-là a été appelé jusqu'à aujourd'hui: Le champ du sang.

26. Et comme ils le menoient *au supplice*, ils prirent un homme de Cyrène, nommé Simon, qui revenoit des champs, et le chargèrent de la croix, pour la porter après Jésus.

27. Et une grande multitude de peuple et de femmes le suivoient, qui se frappoient la poitrine, et se lamentoient.

28. Mais Jésus se tournant vers elles, leur dit: Filles de Jérusalem, ne pleurez point sur moi, mais pleurez sur vous-mêmes et sur vos enfans.

29. Car les jours viendront auxquels on dira: Heureuses les stériles, les femmes qui n'ont point enfanté, les mamelles qui n'ont point allaité!

30. Alors ils se mettront à dire aux montagnes: Tombez sur nous; et aux côteaux, couvrez-nous.

31. Car si l'on fait ces choses au bois vert, que fera-t-on au bois sec.

32. On menoit aussi deux autres *hommes* qui étoient des malfaiteurs, pour les faire mourir avec lui.

17 Καὶ βαστάζων τὸν σταυρὸν αὐτῷ ἐξῆλθεν εἰς τὸν λεγόμενον Κρανίου τόπον, ὃς λέγεται Ἑβραϊστὶ Γολγοθᾶ.

18 Ὅπου αὐτὸν ἐσταύρωσαν, καὶ μετ' αὐτοῦ ἄλλους δύο, ἐντεῦθεν καὶ ἐντεῦθεν, μέσον δὲ τὸν Ἰησοῦν.

19 Ἔγραψε δὲ καὶ τίτλον ὁ Πιλάτος, καὶ ἔθηκεν ἐπὶ τοῦ σταυροῦ· ἦν δὲ γεγραμμένον· ΙΗΣΟΥΣ ΟΝΑΖΩΡΑΙΟΣ ΟΒΑΣΙΛΕΥΣ ΤΩΝ ΙΟΥΔΑΙΩΝ.

* 20 Τοῦτον οὖν τὸν τίτλον πολλοὶ ἀνέγνωσαν τῶν Ἰουδαίων, ὅτι ἐγγὺς ἦν τῆς πόλεως ὁ τόπος ὅπου ἐσταυρώθη ὁ Ἰησοῦς· καὶ ἦν γεγραμμένον Ἑβραϊστὶ, † Ἑλληνιστὶ, † Ῥωμαϊστί.

21 Ἔλεγον οὖν τῷ Πιλάτῳ οἱ ἀρχιερεῖς τῶν Ἰουδαίων· Μὴ γράφε· Ὁ βασιλεὺς τῶν Ἰουδαίων· ἀλλ' ὅτι ἐκεῖνος εἶπε· Βασιλεύς εἰμι τῶν Ἰουδαίων.

22 Ἀπεκρίθη ὁ Πιλάτος· Ὃ γέγραφα, γέγραφα.

* 23 Οἱ οὖν στρατιῶται, ὅτε ἐσταύρωσαν τὸν Ἰησοῦν, ἔλαβον τὰ ἱμάτια αὐτοῦ, (καὶ ἐποίησαν τέσσαρα μέρη, ἑκάστῳ στρατιώτῃ μέρος) καὶ τὸν χιτῶνα· ἦν δὲ ὁ † χιτὼν † ἄρραφος, ἐκ τῶν † ἄνωθεν † ὑφαντὸς δι' ὅλου.

24 Εἶπον οὖν πρὸς ἀλλήλους· Μὴ σχίσωμεν αὐτὸν, ἀλλὰ λάχωμεν περὶ αὐτοῦ, τίνος ἔσται· ἵνα ἡ γραφὴ πληρωθῇ ἡ λέγουσα· Διεμερίσαντο τὰ ἱμάτιά μου ἑαυτοῖς, καὶ ἐπὶ τὸν ἱματισμόν μου ἔβαλον κλῆρον. Οἱ μὲν οὖν στρατιῶται ταῦτα ἐποίησαν.

25 Εἱστήκεισαν δὲ παρὰ τῷ σταυρῷ τοῦ Ἰησοῦ ἡ μήτηρ αὐτοῦ, καὶ ἡ ἀδελφὴ τῆς μητρὸς αὐτοῦ, Μαρία ἡ τοῦ Κλωπᾶ, καὶ Μαρία ἡ Μαγδαληνή.

26 Ἰησοῦς οὖν ἰδὼν τὴν μητέρα, καὶ τὸν μαθητὴν παρεστῶτα ὃν ἠγάπα, λέγει τῇ μητρὶ αὐτοῦ· Γύναι, ἴδε ὁ υἱός σου.

27 Εἶτα λέγει τῷ μαθητῇ· Ἴδε ἡ μήτηρ σου. Καὶ ἀπ' ἐκείνης τῆς ὥρας ἔλαβεν ὁ μαθητὴς αὐτὴν εἰς τὰ ἴδια.

28 Μετὰ τοῦτο εἰδὼς ὁ Ἰησοῦς ὅτι ἤδη πάντα τετέλεσται, ἵνα τελειωθῇ ἡ γραφὴ, λέγει· Διψῶ.

29 Σκεῦος ἔκειτο ὄξους μεστόν· σπόγγον οὖν μεστὸν τοῦ ὄξους ὑσσῷ περιθέντες προσήνεγκαν αὐτοῦ τῷ στόματι.

30 Ὅτε οὖν ἔλαβε τὸ ὄξος ὁ Ἰησοῦς, εἶπε· Τετέλεσται· καὶ κλίνας τὴν κεφαλὴν παρέδωκε τὸ πνεῦμα.

31 Οἱ οὖν Ἰουδαῖοι, ἐπεὶ παρασκευὴ ἦν, ἵνα μὴ μείνῃ ἐπὶ τοῦ σταυροῦ τὰ σώματα τῷ σαββάτῳ, ἦν γὰρ μεγάλη ἡ ἡμέρα ἐκείνου τοῦ σαββάτου, ἠρώτησαν τὸν Πιλάτον ἵνα κατεαγῶσιν αὐτῶν τὰ σκέλη, καὶ ἀρθῶσι.

32 Ἦλθον οὖν οἱ στρατιῶται, καὶ τοῦ μὲν πρώτου κατέαξαν τὰ σκέλη, καὶ τοῦ ἄλλου τοῦ συσταυρωθέντος αὐτῷ.

33 Ἐπὶ δὲ τὸν Ἰησοῦν ἐλθόντες, ὡς εἶδον αὐτὸν ἤδη τεθνηκότα, οὐ κατέαξαν αὐτοῦ τὰ σκέλη·

34 Ἀλλ' εἷς τῶν στρατιωτῶν λόγχῃ αὐτοῦ τὴν πλευρὰν ἔνυξε, καὶ ἐξῆλθεν εὐθὺς αἷμα καὶ ὕδωρ.

35 Καὶ ὁ ἑωρακὼς μεμαρτύρηκε, καὶ ἀληθινὴ αὐτοῦ ἐστὶν ἡ μαρτυρία· κἀκεῖνος οἶδεν ὅτι ἀληθῆ λέγει, ἵνα καὶ ὑμεῖς πιστεύσητε.

36 Ἐγένετο γὰρ ταῦτα, ἵνα ἡ γραφὴ πληρωθῇ· Ὀστοῦν οὐ συντριβήσεται αὐτοῦ.

37 Καὶ πάλιν ἑτέρα γραφὴ λέγει· Ὄψονται εἰς ὃν ἐξεκέντησαν.

38 Μετὰ δὲ ταῦτα ἠρώτησε τὸν Πιλάτον Ἰωσὴφ ὁ ἀπὸ Ἀριμαθαίας, ὢν μαθητὴς τοῦ Ἰησοῦ, κρυπτὸς δὲ διὰ τὸν φόβον τῶν Ἰουδαίων, ἵνα ἄρῃ τὸ σῶμα τοῦ Ἰησοῦ· καὶ ἐπέτρεψεν ὁ Πιλάτος. Ἦλθε οὖν καὶ ἦρε τὸ σῶμα τοῦ Ἰησοῦ.

39 Ἦλθε δὲ καὶ Νικόδημος, ὁ ἐλθὼν πρὸς τὸν Ἰησοῦν νυκτὸς τὸ πρῶτον, φέρων μίγμα σμύρνης καὶ ἀλόης, ὡς λίτρας ἑκατόν.

40 Ἔλαβον οὖν τὸ σῶμα τοῦ Ἰησοῦ, καὶ ἔδησαν αὐτὸ ὀθονίοις μετὰ τῶν ἀρωμάτων, καθὼς ἔθος ἐστὶ τοῖς Ἰουδαίοις ἐνταφιάζειν.

41 Ἦν δὲ ἐν τῷ τόπῳ ὅπου ἐσταυρώθη, κῆπος· καὶ ἐν τῷ κήπῳ μνημεῖον καινὸν, ἐν ᾧ οὐδέπω οὐδεὶς ἐτέθη.

42 Ἐκεῖ οὖν διὰ τὴν παρασκευὴν τῶν Ἰουδαίων, ὅτι ἐγγὺς ἦν τὸ μνημεῖον, ἔθηκαν τὸν Ἰησοῦν.

17 Et portans crucem suam, exivit in dictum Calvariæ locum, qui dicitur Hebraice Golgotha.

18 Ubi eum crucifixerunt, & cum eo alios duos, hinc & hinc, medium autem Jesum.

19 Scripsit autem & titulum Pilatus, & posuit super crucem. Erat autem scriptum: JESUS NAZARENUS REX JUDÆORUM.

20 Hunc ergo titulum multi legerunt Judæorum: quia prope erat locus civitatem ubi crucifixus est Jesus. Et erat scriptum Hebraice, Græce, Romane.

21 Dicebant ergo Pilato principes Sacerdotum Judæorum: Ne scribe: Rex Judæorum: sed quia ipse dixit: Rex sum Judæorum.

22 Respondit Pilatus: Quod scripsi, scripsi.

23 Ergo milites quum crucifixissent Jesum, acceperunt vestimenta ejus, (& fecerunt quatuor partes, unicuique militi partem,) & tunicam: Erat autem tunica inconsutilis, ex iis quæ desuper contexta per totum.

24 Dixerunt ergo ad invicem: Non scindamus eam, sed sortiamur de illa, cujus erit.

39 At prætereuntes blasphemabant eum, moventes capita sua,

40 Et dicentes: Dissolvens templum, & in tribus diebus ædificans, serva teipsum. Si filius es Dei, descende de cruce.

41 Similiter verò & principes Sacerdotum illudentes cum Scribis, & senioribus, dicebant:

42 Alios servavit, seipsum non potest servare: Si rex Israël est, descendat nunc de cruce, & credemus ei.

43 Confidit in Deo, liberet nunc eum, si vult eum; dixit enim: Quia Dei sum filius.

17. Et Jésus, portant sa croix, vint au lieu appelé le Calvaire, qui se nomme en hébreu, Golgotha ;

18. Où ils le crucifièrent, et deux autres avec lui, *l'un* d'un côté, et *l'autre* de l'autre, et Jésus au milieu.

19. Pilate fit aussi faire un écriteau, et le fit mettre au-dessus de la croix ; et on y avoit écrit :

JESUS DE NAZARETH, ROI DES JUIFS.

20. Plusieurs donc des Juifs lurent cet écriteau, parce que le lieu où Jésus étoit crucifié étoit près de la ville, et il étoit écrit en Hébreu, en Grec, et en Latin.

21. Et les principaux Sacrificateurs des Juifs dirent à Pilate : N'écris pas, Le Roi des Juifs ; mais qu'il a dit : Je suis le Roi des Juifs.

22. Pilate répondit : Ce que j'ai écrit, je l'ai écrit.

23. Après que les soldats eurent crucifié Jésus, ils prirent ses habits, et ils en firent quatre parts, une part pour chaque soldat ; *ils prirent* aussi la robe ; mais la robe étoit sans couture, d'un seul tissu, depuis le haut jusqu'au bas.

24. Ils dirent donc entr'eux : Ne la mettons pas en pièces, mais tirons au sort à qui l'aura ;

39. Et ceux qui passoient par là, lui disoient des outrages, branlant la tête ;

40. Et disant : toi qui détruits le temple, et qui le rebâtis en trois jours, sauve-toi toi-même ; si tu es le Fils de Dieu, descends de la croix.

41. De même aussi les principaux Sacrificateurs, avec les Scribes et les Sénateurs, disoient en se moquant :

42. Il a sauvé les autres et il ne se peut sauver lui-même : s'il est le Roi d'Israël, qu'il descende maintenant de la croix et nous croirons en lui.

43. Il se confie en Dieu ; que *Dieu* le délivre maintenant, s'il lui est agréable ; car il a dit : Je suis le Fils de Dieu.

17 And he, bearing his cross, went forth into a place called *the place* of a skull, which is called in the Hebrew, Golgotha ; J. 19

18 Where they crucified him, and two others with him, on either side one, and Jesus in the midst.

19 And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH, THE KING OF THE JEWS.

20 This title then read many of the Jews : for the place where Jesus was crucified was nigh to the city : and it was written in Hebrew, *and* Greek, *and* Latin.

21 Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews ; but that he said, I am King of the Jews.

22 Pilate answered, What I have written, I have written.

23 Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part, and also *his* coat : now the coat was without seam, woven from the top throughout.

24 They said, therefore, among themselves, Let us not rend it, but cast lots for it, whose it shall be :

39 And they that passed by reviled him, wagging their heads, Mt. 27.

40 And saying, Thou that destroyest the temple, and buildest *it* in three days, save thyself. If thou be the Son of God, come down from the cross.

41 Likewise also the chief priests mocking *him*, with the scribes and elders, said,

42 He saved others ; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him.

43 He trusted in God ; let him deliver him now, if he will have him : for he said, I am the Son of God.

39 Εἷς δὲ τῶν κρεμασθέντων κακούργων ἐβλασφήμει αὐτὸν, λέγων· Εἰ σὺ εἶ ὁ Χριστὸς, σῶσον σεαυτὸν καὶ ἡμᾶς.

40 Ἀποκριθεὶς δὲ ὁ ἕτερος ἐπετίμα αὐτῷ, λέγων· Οὐδὲ φοβῇ σὺ τὸν Θεὸν, ὅτι ἐν τῷ αὐτῷ κρίματι εἶ;

41 Καὶ ἡμεῖς μὲν δικαίως· ἄξια γὰρ ὧν ἐπράξαμεν ἀπολαμβάνομεν· οὗτος δὲ οὐδὲν ἄτοπον ἔπραξε.

39 Unus autem pendentium maleficorum blasphemabat eum, dicens: Si tu es Christus, serva temetipsum & nos.

40 Respondens autem alter increpabat eum, dicens: Neque times tu Deum, quod in eadem damnatione es?

41 Et nos quidem juste: digna enim eorum quæ fecimus recipimus: hic vero nihil insolens egit.

34 Ὁ δὲ Ἰησοῦς ἔλεγε· Πάτερ, ἄφες αὐτοῖς· οὐ γὰρ οἴδασι τί ποιοῦσι.

34 At Jesus dicebat: Pater, dimitte illis: non enim sciunt quid faciunt.

25 Εἱστήκεισαν δὲ παρὰ τῷ σταυρῷ τοῦ Ἰησοῦ ἡ μήτηρ αὐτοῦ καὶ ἡ ἀδελφὴ τῆς μητρὸς αὐτοῦ, Μαρία ἡ τοῦ Κλωπᾶ, καὶ Μαρία ἡ Μαγδαληνή.

26 Ἰησοῦς οὖν ἰδὼν τὴν μητέρα, καὶ τὸν μαθητὴν παρεστῶτα, ὃν ἠγάπα, λέγει τῇ μητρὶ αὐτοῦ· Γύναι, ἴδε ὁ υἱός σου.

27 Εἶτα λέγει τῷ μαθητῇ· Ἴδε ἡ μήτηρ σου. Καὶ ἀπ' ἐκείνης τῆς ὥρας ἔλαβεν αὐτὴν ὁ μαθητὴς εἰς τὰ ἴδια.

25 Stabant autem juxta crucem Jesu, mater ejus & soror matris ejus, Maria Cleopæ, & Maria Magdalene.

26 Jesus ergo videns matrem & discipulum adstantem, quem diligebat, dicit matri suæ: Mulier, ecce filius tuus.

27 Deinde dicit discipulo: Ecce mater tua. Et ex illa hora accepit eam discipulus in propria.

46 Περὶ δὲ τὴν ἐνάτην ὥραν ἀνεβόησεν ὁ Ἰησοῦς φωνῇ μεγάλῃ, λέγων· Ἠλὶ, Ἠλὶ, λαμὰ σαβαχθάνι; τοῦτ' ἔστι, Θεέ μου, Θεέ μου, ἱνατί με ἐγκατέλιπες;

47 Τινὲς δὲ τῶν ἐκεῖ ἑστώτων ἀκούσαντες, ἔλεγον· Ὅτι Ἠλίαν φωνεῖ οὗτος.

48 Καὶ εὐθέως δραμὼν εἷς ἐξ αὐτῶν, καὶ λαβὼν σπόγγον, πλήσας τε ὄξους, καὶ περιθεὶς καλάμῳ, ἐπότιζεν αὐτόν.

49 Οἱ δὲ λοιποὶ ἔλεγον· Ἄφες ἴδωμεν εἰ ἔρχεται Ἠλίας σώσων αὐτόν.

50 Ὁ δὲ Ἰησοῦς, πάλιν κράξας φωνῇ μεγάλῃ, ἀφῆκε τὸ πνεῦμα.

46 Circà verò nonam horam clamavit Jesus voce magna, dicens: Eli, Eli, lama sabachthani? hoc est, Deus meus, Deus meus, ut quid me dereliquisti?

47 Quidam autem illic stantium, audientes, dicebant, Quod Eliam vocat iste.

48 Et continuò curréns unus ex eis, & accipiens spongiam, implensque aceti, & circumponens arundini potabat eum.

49 Verùm cæteri dicebant: Sine, videamus an veniat Elias liberaturus eum.

50 At Jesus iterum clamans voce magna, emisit spiritum.

55 Ἦσαν δὲ ἐκεῖ γυναῖκες πολλαὶ, ἀπὸ μακρόθεν θεωροῦσαι· αἵτινες ἠκολούθησαν τῷ Ἰησοῦ ἀπὸ τῆς Γαλιλαίας, διακονοῦσαι αὐτῷ.

56 Ἐν αἷς ἦν Μαρία ἡ Μαγδαληνὴ, καὶ Μαρία ἡ τοῦ Ἰακώβου καὶ Ἰωσῆ μήτηρ, καὶ ἡ μήτηρ τῶν υἱῶν Ζεβεδαίου.

55 Erant autem ibi mulieres multæ à longè spectantes, quæ secutæ erant Jesum à Galilæa, ministrantes ei:

56 In quibus erat Maria Magdalene, & Maria Jacobi & Joſe mater, & mater filiorum Zebedæi.

39. L'un des malfaiteurs qui étoient crucifiés, l'outrageoit aussi, en disant : Si tu es le Christ, sauve-toi toi-même, et nous aussi.

40. Mais l'autre le prenant, lui dit : Ne crains-tu point Dieu, puisque tu es condamné au même suplice.

41. Et pour nous, *nous le sommes* avec justice; car nous soufrons ce que nos crimes méritent; mais celui-ci n'a fait aucun mal.

34. Mais Jésus disoit : Mon père, pardonne-leur : car ils ne savent ce qu'ils font.

25. Or, la Mère de Jésus, et la sœur de sa Mère, Marie, *femme* de Cléopas, et Marie Magdelaine, se tenoient près de sa croix.

26. Jésus donc voyant sa Mère, et près d'elle, le Disciple qu'il aimoit, dit à sa Mère : Femme, voilà ton Fils.

27. Puis il dit au Disciple : Voilà ta Mère : Et dès cette heure-là, ce Disciple la prit chez lui.

46. Et environ la neuvième heure, Jésus s'écria à haute voix, disant : Eli, Eli, lamma sabachthani? C'est à-dire, mon Dieu, mon Dieu, pourquoi m'as-tu abandonné!

47. Et quelques-uns de ceux qui étoient présens, ayant ouï cela, disoient : il appelle Elie.

48. Et aussitôt quelqu'un d'entr'eux courut et prit une éponge, et l'ayant remplie de vinaigre, il la mit au bout d'une canne, et lui en donna à boire.

49. Et les autres disoient : attendez, voyons si Elie viendra le déliyrer.

50. Et Jésus ayant encore crié à haute voix, rendit l'esprit.

55. Il y avoit aussi là plusieurs femmes, qui regardoient de loin, et qui avoient suivi Jésus, depuis la Galilée, en le servant;

56. Entre lesquelles étoient Marie-Magdeleine, et Marie, mère de Jacques et de Joses, et la mère des fils de Zébédée.

39 And one of the malefactors, L. 23.
which were hanged, raised on him, saying, If thou be Christ, save thyself and us.

40 But the other, answering, rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation?

41 And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss.

34 Then said Jesus, Father, forgive them; for they know not what they do.

25 Now there stood by the cross J. 19.
of Jesus, his mother, and his mother's sister, Mary the *wife* of Cleophas, and Mary Magdalene.

26 When Jesus, therefore, saw his mother, and the disciple standing by whom he loved, he saith unto his mother, Woman, behold thy Son!

27 Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own *home*.

46 And about the ninth hour, M. 27.
Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?

47 Some of them that stood there, when they heard *that*, said, This *man* calleth for Elias.

48 And straightway one of them ran, and took a spunge, and filled *it* with vinegar, and put *it* on a reed, and gave him to drink.

49 The rest said, Let be, let us see whether Elias will come to save him.

50 Jesus, when he had cried again with a loud voice, yielded up the ghost.

55 And many women were there, beholding afar off, which followed Jesus from Galilee, ministering unto him:

56 Among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children.

* 31 Οἱ οὖν Ἰουδαῖοι, ἵνα μὴ μείνῃ ἐπὶ τοῦ σταυροῦ τὰ σώματα ἐν τῷ σαββάτῳ, ἦν γὰρ μεγάλη ἡ ἡμέρα ἐκείνη τοῦ σαββάτου) ἠρώτησαν τὸν Πιλάτον ἵνα κατεαγῶσιν αὐτῶν τὰ † σκέλη, καὶ ἀρθῶσιν.

32 Ἦλθον οὖν οἱ στρατιῶται, καὶ τοῦ μὲν πρώτου κατέαξαν τὰ σκέλη, καὶ τοῦ ἄλλου τοῦ συσταυρωθέντος αὐτῷ.

33 Ἐπὶ δὲ τὸν Ἰησοῦν ἐλθόντες, ὡς εἶδον αὐτὸν ἤδη τεθνηκότα, οὐ κατέαξαν αὐτοῦ τὰ σκέλη·

* 34 Ἀλλ' εἷς τῶν † στρατιωτῶν † λόγχῃ αὐτοῦ τὴν † πλευρὰν † ἔνυξε, καὶ † εὐθὺς ἐξῆλθεν αἷμα καὶ ὕδωρ.

38 Μετὰ δὲ ταῦτα ἠρώτησε τὸν Πιλάτον ὁ Ἰωσὴφ ὁ ἀπὸ Ἀριμαθαίας, (ὢν μαθητὴς τοῦ Ἰησοῦ, κεκρυμμένος δὲ διὰ τὸν φόβον τῶν Ἰουδαίων) ἵνα ἄρῃ τὸ σῶμα τοῦ Ἰησοῦ· καὶ ἐπέτρεψεν ὁ Πιλάτος· ἦλθεν οὖν καὶ ἦρε τὸ σῶμα τοῦ Ἰησοῦ.

* 39 Ἦλθε δὲ καὶ Νικόδημος (ὁ ἐλθὼν πρὸς τὸν Ἰησοῦν νυκτὸς τὸ πρῶτον) φέρων † μίγμα † σμύρνης καὶ † ἀλόης, ὡσεὶ λίτρας ἑκατόν.

* 40 Ἔλαβον οὖν τὸ σῶμα τοῦ Ἰησοῦ, καὶ ἔδησαν αὐτὸ † ὀθονίοις μετὰ τῶν † ἀρωμάτων, † καθὼς † ἔθος ἐστὶ τοῖς Ἰουδαίοις † ἐνταφιάζειν.

41 Ἦν δὲ ἐν τῷ τόπῳ, ὅπου ἐσταυρώθη, κῆπος, καὶ ἐν τῷ κήπῳ μνημεῖον καινὸν, ἐν ᾧ οὐδέπω οὐδεὶς οὐκ ἦν.

42 Ἐκεῖ οὖν ἔθηκαν τὸν Ἰησοῦν.

καὶ προσκυλίσας λίθον μέγαν τῇ θύρᾳ τοῦ μνημείου, ἀπῆλθεν.

31 Ergo Judæi, ut non remanerent in cruce corpora in Sabbato, quoniam Parasceve erat, (erat enim magnus dies ille Sabbati) rogaverunt Pilatum ut frangerentur eorum crura, & tollerentur.

32 Venerunt ergo milites, & quidem primi fregerunt crura & alterius concrucifixi ei.

33 Ad autem Jesum venientes, ut viderunt eum jam mortuum, non fregerunt ejus crura.

34 Sed unus militum lancea ejus latus fodit, & continuo exivit sanguis & aqua.

38 Post hæc rogavit Pilatum Joseph ab Arimathæa (existens discipulus Jesu, occultus autem propter metum Judæorum) ut tolleret corpus Jesu: & permisit Pilatus: Venit ergo & tulit corpus Jesu.

39 Venit autem & Nicodemus (ille veniens ad Jesum nocte primum) ferens mixturam myrrhæ & aloës, quasi libras centum.

40 Acceperunt ergo corpus Jesu, & ligaverunt illud linteis cum aromatibus, sicut mos est Judæis sepelire.

41 Erat autem in loco, ubi crucifixus est, hortus, & in horto monumentum novum, in quo nondum quisquam positus erat.

42 Ibi ergo posuerunt Jesum.

& revolvens lapidem magnum ostio monumenti, abiit.

31. Or, les Juifs, de peur que les corps ne demeurassent sur la croix le jour du Sabbat (car c'en étoit la préparation, et ce Sabbat étoit un jour fort solennel), prièrent Pilate de leur faire rompre les jambes, et qu'on les ôtât.

32. Les soldats vinrent donc, et rompirent les jambes au premier, et ensuite à l'autre qui étoit crucifié avec lui.

33. Mais lorsqu'ils vinrent à Jésus, voyant qu'il étoit déjà mort, ils ne lui rompirent point les jambes.

34. Mais un des soldats lui perça le côté avec une lance, et aussitôt il en sortit du sang et de l'eau.

38. Après cela, Joseph d'Arimathée, qui étoit Disciple de Jésus, mais en secret, parce qu'il craignoit les Juifs, pria Pilate qu'il pût ôter le corps de Jésus; et Pilate *le lui* permit. Il vint donc et emporta le corps de Jésus.

39. Nicodème qui, au commencement, étoit venu de nuit vers Jésus, y vint aussi, apportant environ cent livres d'une composition de myrrhe et d'aloës.

40. Ils prirent donc le corps de Jésus, et l'enveloppèrent de linges, avec des drogues aromatiques, comme les Juifs ont accoutumé d'ensevelir.

41. Or, il y avoit un jardin au lieu où il avoit été crucifié, et dans ce jardin un sépulcre neuf, où personne n'avoit été mis.

42. Ils mirent donc là Jésus, et ayant roulé une grande pierre à l'entrée du sépulcre, s'en alla.

31 The Jews, therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath-day, (for that sabbath-day was an high day,) besought Pilate that their legs might be broken, and *that* they might be taken away.

32 Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him.

33 But when they came to Jesus, and saw that he was dead already, they brake not his legs:

34 But one of the soldiers with a spear pierced his side, and forthwith came thereout blood and water.

38 And after this, Joseph of Arimathea, (being a disciple of Jesus, but secretly for fear of the Jews,) besought Pilate that he might take away the body of Jesus: and Pilate gave *him* leave. He came therefore, and took the body of Jesus.

39 And there came also Nicodemus, (which at the first came to Jesus by night,) and brought a mixture of myrrh and aloes, about an hundred pound *weight*.

40 Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury.

41 Now, in the place where he was crucified, there was a garden; and in the garden a new sepulchre, wherein was never man yet laid.

42 There laid they Jesus,

60. and rolled a great stone to the door of the sepulchre, and departed.

Mt. 27.